

Puna Kōrero: Iwi and Schools Working Together to Support Māori Student Success

Melanie R. Riwai-Couch (nee MacDonald)

A thesis submitted in partial fulfilment of the requirements for the degree of
Doctor of Philosophy in Education

University of Canterbury, New Zealand

2014

Abstract

This thesis explores the notion that iwi and schools working together can contribute to culturally responsive curriculum and schooling. It investigates how some schools have formed genuine education partnerships with iwi, and provides answers to the following question: in what ways are iwi and schools working together to support Māori students?

An understanding of communities of practice, and what Māori student success looks like, are essential. Imperatives for education partnerships and the educational policy, and drivers for partnership are foundational in understanding and connecting collaboration between iwi and schools with the wider educational picture in Aotearoa New Zealand.

In New Zealand, Māori are not as successful as their non-Māori peers. Approaches to achieving education equity, including collaboration with iwi and Māori, is important for informing education approaches and strategy. How those approaches are informed, developed and implemented is equally important in achieving models likely to positively affect Māori achievement in education. This is also important in ensuring that participation expectations of iwi are co-constructed, reasonable and appropriately resourced.

The theoretical base of this study draws upon the literature review on collaboration between Māori/iwi and the New Zealand education system, as well as international literature on supporting Indigenous students, using a community of practice approach.

The metaphor of ‘puna kōrero’ is used in this research, as an approach allowing for consideration of different sites of investigation using an organic, kaupapa (issue, topic) Māori perspective. The three puna kōrero explored are Te Kauhua: A Ministry of Education funded professional development programme for schools and iwi; iwi voices: six iwi education representatives speak about their experiences working with schools and advancing their iwi education aspirations; Wai Study Help: an English-literacy programme operating in a kura kaupapa Māori (Māori immersion schooling) setting that has partnerships with its local university and iwi. From these puna kōrero, implications for iwi, schools and the Ministry of Education are considered.

Exploration of the three puna kōrero identified passionate leadership and purposeful membership, funding and resourcing, monitoring and defining success, whakawhanaungatanga (nurturing relationships with others) and involvement of whānau (family) as key themes. Motivations for schools and iwi to work together are explored, along with rationale for the Ministry of Education's support of iwi-school communities of practice. A framework for iwi-school communities of practice is proposed, including recommendations for iwi, schools and the Ministry of Education.

Declaration of Originality

I certify that this thesis does not incorporate without acknowledgement any material previously submitted for a degree or diploma in any university; and that to the best of my knowledge and belief it does not contain any material previously published or written by another person except where due reference is made in the text.

Signed: _____ On: ____/____/____

Dedication

This thesis is dedicated to my father, Dennis Dawson MacDonald (1939–2009). He lived for his daughters, died too young, and taught me if you don't have what you need, you make it out of something else.



Acknowledgements

Ehara taku toa i te toa takitahi, engari he toa takitini.

Success is not the work of one but the work of many.

To my husband, Jared, and our five tamariki (children): Brigham, Mei, Eden, Manuera and Makere. Thank you for your patience and constant loving support. I'm glad we chose each other and that we are an eternal family.

Thank you to my supervisors Professors Janinka Greenwood and Angus Macfarlane. Even when I wanted to stray or became distracted, you gently but firmly guided me back. I appreciate your wisdom, critique and friendship.

Thank you to each of the research participants who shared their challenges, aspirations, hopes and fears into a kaupapa so close to all of our hearts. I hope that this supports you in your Māori educational endeavours, and encourages you to keep going.

To Te Kura Kaupapa Māori o Te Whānau Tahī, including my colleagues, the Board of Trustees who allowed me time to complete this thesis during my first year as tumuaki (Principal) and the tamariki who are the putake (reason) for all of this: nei ra te mihi aroha ki a koutou katoa.

Thank you to the University of Canterbury who awarded me a three year doctoral scholarship, without which I would not have been able to embark on this study. Thank you also to the Ministry of Education, who funded the Te Kauhua National Hui in 2011, which formed one of my sites of investigation, and to Te Rūnanga o Rangitane ki Wairau (my iwi), who provided a small but welcome study scholarship.

Table of Contents

Abstract	ii
Dedication	v
Acknowledgements	vi
List of Figures	xii
List of Tables	xiii
Preface.....	1
Chapter 1: Introduction	4
1.1 A Māori Worldview of Education	5
1.1.1 Mātauranga Māori.....	6
1.1.2 Māui and Tawhaki	7
1.2 Contemporary Context.....	8
1.2.1 The Significance of the Contemporary Context	8
1.2.2 Iwi and Education	11
1.3 The Current Research.....	14
1.3.1 Study Overview	15
1.4 Description of Puna Kōrero	15
1.4.1 Puna Kōrero One.....	17
1.4.2 Puna Kōrero Two	17
1.4.3 Puna Kōrero Three.....	17
1.5 Issues Involved in the Research.....	17
1.6 The Significance of the Research Question	19
1.7 Thesis Format.....	20
Chapter 2: Methodology	22
2.1 Hybrid Qualitative Approach and Complexity Theory.....	22
2.2 Use of Metaphor and Puna Kōrero	23
2.3 Communities of Practice As a Way to Include Iwi in Schooling	24
2.4 Kaupapa Māori Research.....	27
2.5 The Three Puna Kōrero.....	30
2.5.1 Puna Kōrero One: Te Kauhua National Hui, 2011	31
2.5.2 Puna Kōrero Two: Iwi Voices	33
2.5.3 Puna Kōrero Three: Wai Study Help Project.....	34
2.6 Summary of Participants.....	36
2.6.1 Puna Kōrero One: National Te Kauhua Hui 2011	36
2.6.2 Puna Kōrero Two: Iwi Voices	38
2.6.3 Puna Kōrero Three: Wai Study Help Project.....	38
2.7 Ethical Considerations	40
Chapter 3: Literature Review	42
3.1 International Perspectives	42
3.1.1 Collaboration.....	43
3.1.2 Protection of Cultural Knowledge	44
3.1.3 Schools As First Port of Call	45
3.1.4 As an Aide to Indigenous Student Wellbeing and Learning.....	45
3.1.5 Social Justice/Moral Imperative	47

3.1.6 The Importance of Family	47
3.1.7 Contribution to Quality Teaching	48
3.1.8 Development of Overarching Theories	48
3.2 Approaches and Models	49
3.2.1 Approach One: Dialogical Community Development	50
3.2.2 Approach Two: Community Development	50
3.2.3 Approach Three: Culturally Responsive Schooling	51
3.2.4 Model One: NICE Programme	51
3.2.5 Model Two: Productive Pedagogies	51
3.2.6 Model Three: Situated Learning in Mazahua	52
3.3 Barriers and Enablers to Collaboration	53
3.3.1 Discerning Reality from Myth, Assumptions and Speculation	53
3.3.2 Neoliberalism, Teacher Accountability and Time	54
3.3.3 Teachers from Non-Indigenous Groups Teaching Cultural Content	55
3.3.4 Schools and Communities Operating in Isolation from Each Other	55
3.3.5 Other Issues and Opportunities	56
3.4 Aotearoa New Zealand Perspectives	57
3.4.1 Understanding Collaboration	57
3.4.2 Communities of Practice: Negotiating a Definition	60
3.4.3 Why a Community of Practice Model?	60
3.4.4 Contribution to Quality Teaching and Learning	62
3.4.5 Culturally Inclusive Curricula and Pedagogy	63
3.4.6 To Counter Racism	64
3.4.7 To Increase Parental Involvement	64
3.4.8 To Make Provisions for Diversity	65
3.4.9 To Improve Educational System Performance	65
3.4.10 Educational Policy in New Zealand	66
3.5 Approaches and Models	69
3.5.1 Approach One	70
3.5.2 Approach Two	71
3.5.3 Model One: Hei Awhina Mātua (Supporting Parents)	72
3.5.4 Model Two: Hoaka Pounamu: A Tertiary-Based, Iwi-Partnered Model ..	72
3.5.5 Model Three: Community Negotiated Mathematics Curriculum	74
3.5.6 Model Four: Arahou–‘The Family Model’	74
3.6 Barriers and Enablers to Communities of Practice	75
3.6.1 Strained Relationships, Differing Values and Beliefs About Learning ..	77
3.6.2 Critical Success Factors	77
3.6.3 Leadership	78
3.6.4 Respectful Relationships	78
3.6.5 An Inclusive School Culture	79
3.6.6 Effective Communication	79
3.6.7 Decision Making and a Focus on Children’s Learning	80
3.6.8 Community Networks Including Iwi	80
Chapter 4: Puna Kōrero One: Te Kauhua National Hui 2011	82
4.1 Entry into the Project	83
4.2 The Historical Context for Te Kauhua	85
4.3 Te Kauhua Phase One	87
4.3.1 What was Learnt from Te Kauhua Phase One?	89
4.4 Te Kauhua Phase Two	89

4.4.1 Examples of Te Kauhua Phase Two Action Research Projects.....	89
4.4.2 What was Learnt from Te Kauhua Phase Two?	90
4.5 Te Kauhua Phase Three	90
4.5.1 What was Learnt from Te Kauhua Phase Three?	92
4.5.2 Evaluation of Te Kauhua Phase Three.....	93
4.5.3 Te Kauhua Phase Three Case Studies.....	95
4.6 Te Kauhua Phase Four	96
4.6.1 Te Kauhua Phase Four Iwi.....	97
4.6.2 Te Kauhua Phase Four Schools	99
4.7 The National Te Kauhua Hui: June 30–July 1, 2011	100
4.8 Methodological Considerations and the Use of Hui	100
4.8.1 Use of Presentations.....	102
4.8.2 Those Who Did Not Present	103
4.8.3 Use of Whakawhitiwhiti Kōrero.....	103
4.8.4 Use of Poroporoaki	103
4.9 Kaupapa Māori Influence.....	104
4.9.1 Karakia.....	104
4.9.2 Mihimihi	105
4.9.3 Te Takoha: Gift Giving.....	105
4.10 Ethical Considerations	105
4.11 The Presentations	106
4.11.1 CA (Ministry Official)	107
4.11.2 HW and CR (TEA, Te Kauhua Iwi)	109
4.11.3 LTA (Ngāi Tūāhuriri, Guest Presenter).....	113
4.11.4 NC and NT (TAS, Te Kauhua School).....	116
4.11.5 BD (Former Principal, Guest Presenter).....	118
4.11.6 CS and MS (HIS, Te Kauhua School)	121
4.12 Themes Arising from Puna Kōrero One	124
4.12.1 The Individuality of Different Communities of Practice.....	124
4.12.2 Whakawhanaungatanga: The Power of Positive Relationships.....	126
4.12.3 Māori Student Success Through Multiple Lenses	130
4.12.4 Advice from Iwi to Schools	133
Chapter 5: Puna Kōrero Two: Iwi Voices.....	137
5.1 About Iwi	138
5.2 Successful Iwi-School Partnerships.....	139
5.3 Ministry Funding via IMER.....	141
5.4 Accounts from Iwi	142
5.4.1 Ngāti Kahungunu Iwi Incorporated (NKII)	142
5.4.2 Ngaati Whanaunga Iwi Authority	144
5.4.3 Tūwharetoa Māori Trust Board	145
5.4.4 Mōkai Pātea Services Trust	147
5.4.5 Te Rūnanga o Ngāi Tahu	148
5.5 Themes Arising from Puna Kōrero Two.....	149
5.5.1 Identity, Language and Culture.....	151
5.5.2 Understanding Mana Whenua, Iwi, Hapū and Whānau	154
5.5.3 Growing a Sense of Optimism.....	155
5.5.4 Whakawhanaungatanga: The Need For Positive Relationships	156
5.5.5 The Depth and Breadth of Māori Student Success	158
5.5.6 Replenishing the Puna: Enabling the Work to Happen	160

5.6 Successful Iwi-School Communities of Practice	163
5.6.1 Flaxmere High School Opening of New Building: Ngāti Kahungunu ...	163
5.6.2 Iwi and Schools Working Together to Support Reo Māori: Ngāi Tahu ..	163
5.6.3 Tailoring Programmes to Support Iwi Goals: Tūwharetoa.....	164
5.6.4 School, Iwi and Whānau Members Learning Together: MP	164
5.6.5 School Principal Supports Success: Ngaati Whanaunga	165
Chapter 6: Puna Kōrero Three: Wai Study Help	167
6.1 Beginnings of Wai Study Help	168
6.2 Te Kura Kaupapa Māori o Te Whānau Tahī	168
6.2.1 Te Aho Matua o Ngā Kura Kaupapa Māori (Te Aho Matua)	169
6.2.2 Establishing the Kura at its Current Site.....	171
6.2.3 English-Language Learning at TKKM o Te Whānau Tahī	172
6.3 The Wai Study Help Programme	173
6.3.1 Background	173
6.3.2 A New Way of Thinking	174
6.3.3 Culture and Literacy Learning	175
6.3.4 Bringing People Together	177
6.3.5 A Model Begins to Take Shape	177
6.3.6 Wai Study Help Branding and Design Development	179
6.4 IEPs for Wai Study Help Students	180
6.5 Quantitative Data	181
6.5.1 Assessment Tools and Data Gathering	181
6.6 Results from PAT Reading Comprehension and Reading Vocabulary	182
6.7 Results from Burt's Reading Test.....	193
6.8 Results from Peters' Spelling Test.....	196
6.9 Results from Running Records	199
6.10 Qualitative Data	200
6.11 Themes Arising from Puna Kōrero Three	201
6.11.1 Common Understandings About Wai Study Help as a Community of Practice	201
6.11.2 Culturally Responsive Curriculum and Pedagogy	202
6.11.3 Māori Student Success.....	203
6.11.4 The Value of English	204
6.11.5 Whakawhanaungatanga	205
6.11.6 Value of Student Presentation at Conferences.....	206
6.11.7 Importance of Iwi.....	207
Chapter 7: Discussion and Conclusion: Towards a Framework for Communities of Practice.....	209
7.1 What Works	209
7.2 Passionate Leadership and Purposeful Membership.....	211
7.3 Funding and Resourcing	213
7.4 Monitoring and Defining Success.....	215
7.5 Whakawhanaungatanga	216
7.6 Involvement of Whānau.....	218
7.7 Model Framework.....	219
7.7.1 A Ministry of Education Perspective.....	220
7.7.2 Iwi Perspectives	223
7.7.3 School Perspectives	226
7.7.4 Ministerial Support and Guidance	229

7.7.5 Whakawhanaungatanga Between Schools and Iwi.....	230
7.7.6 Understanding Separate Roles and Responsibilities.....	230
7.7.7 Determining Shared Space and Understanding	231
7.7.8 An Agreed Understanding of Success	231
7.7.9 Separate Roles.....	232
7.7.10 Shared Space for Communities of Practice	232
7.8 Recommendations.....	235
Glossary of Māori Words.....	239
List of Abbreviations	243
References.....	244

List of Figures

Figure 4.1: Kura at the Centre (From CA’s Te Kauhua National Hui Presentation Slide).....	108
Figure 4.2: Location of Tūhoe Schools and Kohanga Reo (ECE Māori Language Nests) with Whom TEA Works.....	110
Figure 4.3: Geographical Boundaries of Mōkai Pātea.....	117
Figure 6.1: Wai Study Help Website Banner.....	179
Figure 6.2: PAT Reading Comprehension Results—All Year Levels (5–10).....	183
Figure 6.3: PAT Reading Vocabulary Results—All Year Levels (5–10)	184
Figure 6.4: PAT Reading Comprehension Results—Year Five	185
Figure 6.5: PAT Reading Vocabulary Results—Year Five.....	185
Figure 6.6: PAT Reading Comprehension Results—Year Six.....	186
Figure 6.7: PAT Reading Vocabulary Results—Year Six.....	187
Figure 6.8: PAT Reading Comprehension Results—Year Seven	187
Figure 6.9: PAT Reading Vocabulary Results—Year Seven	188
Figure 6.10: PAT Reading Comprehension Results—Year Eight.....	189
Figure 6.11: PAT Reading Vocabulary Results—Year Eight	190
Figure 6.12: PAT Reading Comprehension Results—Year Nine	190
Figure 6.13: PAT Reading Vocabulary Results—Year Nine	191
Figure 6.14: PAT Reading Comprehension Results—Year 10	192
Figure 6.15: PAT Reading Vocabulary Results—Year 10.....	192
Figure 7.1: Ministry of Education Logic for Iwi and Schools Working Together	221
Figure 7.2: Iwi Logic for Iwi and Schools Working Together	224
Figure 7.3: School Logic for Iwi and Schools Working Together	227
Figure 7.4: High-Level Responsibilities of and Connectivity Between Parties; Key Features of Effective Iwi-School Communities of Practice	229
Figure 7.5: Key Features of Effective Iwi-School Communities of Practice	234

List of Tables

Table 1.1: System Level Indicators for Māori and Pākehā Five Year Old Children Starting School in February 2011	8
Table 1.2: Summary of Participants and Processes	16
Table 2.1: Puna Kōrero One Participants	37
Table 2.2: Puna Kōrero Two Participants.....	38
Table 2.3: Puna Kōrero Three Participants.....	39
Table 6.1: Burt's Reading Test - Year Five Student Outcomes	193
Table 6.2: Burt's Reading Test - Year Five Progress	194
Table 6.3: Burt's Reading Test - Year Six Student Outcomes	194
Table 6.4: Burt's Reading Test - Year Six Progress.....	194
Table 6.5: Burt's Reading Test - Year Seven Student Outcomes.....	195
Table 6.6: Burt's Reading Test - Year Seven Progress	195
Table 6.7: Burt's Reading Test - Year Eight Student Outcomes.....	195
Table 6.8: Burt's Reading Test - Year Eight Progress.....	196
Table 6.9: Peters' Spelling Test - Year Five Student Outcomes	196
Table 6.10: Peters' Spelling Test - Year Five Progress	197
Table 6.11: Peters' Spelling Test - Year Six Student Outcomes	197
Table 6.12: Peters' Spelling Test - Year Six Progress.....	197
Table 6.13: Peters' Spelling Test - Year Seven Student Outcomes.....	198
Table 6.14: Peters' Spelling Test - Year Seven Progress	198
Table 6.15: Peters' Spelling Test - Year Eight Student Outcomes.....	198
Table 6.16: Peters' Spelling Test - Year Eight Progress	199
Table 6.17: Students in Years Five to Eight Increasing Reading Levels Using Running Records.....	200

Preface

My upbringing provided a lens through which to view my own educational practice, and a desire to improve education outcomes for Māori students. I am the youngest of four daughters, and was raised from the age of five by my father (who is Māori), in the 1980s, in urban Christchurch. We were largely dependent on state welfare, and it was fortuitous that my academic achievement was not impeded by pecuniary impediments.

My father and I lived opposite the Caledonian Hotel and bottle store. This address provided interesting situations to observe, such as people fighting or falling asleep propped up against fences, or in the gutter. The local gang headquarters was situated behind our house. Despite the challenges of my childhood, I was exposed to love from family and whānau. My father was the pōtiki (or last-born child) of his family, the 16th child of George and Kate MacDonald from Wairau Pā in Blenheim. As a child, I was privileged to gain knowledge through travelling with my father. We would drive to and from Blenheim, usually for the tāngi (funeral and grieving process) of his brothers and sisters. I never realised how fortunate I was to be the one who followed Dad everywhere, simply because I was the youngest and only child living with him. I got to listen to family stories (and legends), learn the lay of the land and know what belonged to whom.

In form five (equivalent to today's year 11), I was given an English assignment that involved interviewing a grandparent. My Dad took me to sit with my Auntie Dolly in her little house at Grovetown, where she told me about how she had taken care of my father while she worked at a bakery, him sitting under the table until his sister had finished her ten hour shift. She told me about the family homestead, learning to weave, my grandparents—who died when my father was a child—and her ability to see visions.

That same year, my school Principal in Christchurch wrote 'tino pai' on my school report—a commonly-used affirmation meaning 'very good'. This was the first time I recall a school leader using the Māori language with me. It was significant, as it indicated that she identified me as Māori, and that made me wonder how I identified myself.

At age 15, I went to a Mormon boarding school in Hamilton, the Church College of New Zealand (CCNZ). The school introduced me to a very different life from that I had been accustomed to in Christchurch. Living in a dorm, our daily routine was tightly timetabled. There was a distinct hierarchy dependent on year levels, and high expectations with set consequences. Dorm parents tracked my participation and progress; dorm prefects tried to keep me in line. At a Church school there was the added bonus of Church leaders taking an active interest in my welfare.

During this time at boarding school, extended whānau contributed to my education and upbringing. Some weekends I would stay with my cousins, the Reihanas, in Hamilton, or at other times my sister's in-laws, the Pearce family, in Hikurangi, north of Whangarei. Cousin Waimarie told me the first time I visited that I should always remember to take my shoes off if I wanted to be accepted in a Māori home. I learnt from Uncle Chris that white sauce (cream) could be eaten with anything, and that my Aunty Piki, Waimarie's mother, was actually my first cousin.

In contrast to my earlier schooling in Christchurch, at CCNZ there was a strong cultural and values-based purpose for everything. There were Māori teachers who had high expectations, who encouraged participation in cultural activities, and who I also saw in a church and community-setting as parents and individuals. They wanted me to achieve both academically and also within the Church youth programme. The vision for overall success was consistent across the school, dorm, whānau and Church life, and this supported my academic achievement. Many of the students were high achievers in cultural performance, singing, dancing and sports. I was not a stand-out in those areas, but I did discover that I was good at learning.

During my single year at CCNZ I sat and passed six academic subjects, including three science papers for Sixth Form Certificate.¹ I received good grades, which allowed me provisional university entrance. To me, this is a direct example of student achievement being positively impacted because of the relationship with teachers and the values of the school.

¹ Equivalent to today's NCEA Level 2, usually completed in Year 12.

² The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act 1975. The Tribunal is a

Two of my teachers at Church College motivated me to want to be a teacher. Brother Ngatai Smith and Brother Lloyd Keung both taught me how to learn and achieve at school. The connection between teacher and student was such that I wanted to achieve ‘for’ them. Once I felt valued and able to see myself as someone capable of learning, I started exploring the full potential of education.

I will never forget who I am, who my whānau are, where I belong and how I got here. Being able to build relationships with Māori students who I consider to be from similar backgrounds to myself is an enabling factor for me, while also being able to see the many challenges of modern classrooms from the perspective of a mother, teacher and school leader.

Chapter 1: Introduction

1.1 A Māori Worldview of Education	5
1.2 Contemporary Context.....	8
1.3 The Current Research	14
1.4 Description of Puna Kōrero	15
1.5 Issues Involved in the Research.....	17
1.6 The Significance of the Research Question	19
1.7 Thesis Format.....	20

It is Tuesday lunchtime at kura [school] and I am working on my research, drawing up my methodology on the classroom whiteboard. A 13 year-old student named Tamahou walks in and reads aloud one of the questions on the board, ‘What is the quality of education for Māori in New Zealand?’

He turns to me and says, ‘it’s not very good aye. There’s a better chance of one of the boys in my class getting arrested than going to university’.

I spend the next half an hour listening as Tamahou teaches me about Māori ideology and education in New Zealand. (My study journal, 20 October 2011)

This study investigates the range of ways that iwi (Māori tribal authorities) and schools work together in communities of practice to support Māori student success. The findings contribute to a better understanding about education-focused, iwi-inclusive communities of practice, and the complexity of iwi-school relationships in New Zealand. Communities of practice will be expanded on later, but essentially it is taken to mean people from different contributing groups working together on projects with a common goal or focus.

The Māori are the Indigenous people of New Zealand. The majority of Māori students attend mainstream schools, in which English is the language of instruction. A small percentage attend schools in which Māori is the main language of classroom instruction. There is ongoing concern in the education sector that Māori students are not achieving as well in literacy and numeracy as other groups of students (Alton-Lee, 2003; Flockton & Crooks, 2006; Telford & May, 2010; Wylie & Hogden, 2007). While some students achieve well, a consistent ‘tail’ of underachievement comprises about 20 per cent of students (Chamberlain, 2007; Hattie, 2003; Ministry of Social Development, 2004). Māori students form a substantial part of this tail.

To improve academic outcomes for Indigenous students, culturally responsive pedagogical approaches need to be effective and authentic, and involve culturally-informed teachers and educational leaders (Macfarlane, 2010; Purdie, Reid & Buckley, 2011). Alternative paradigms about how to more effectively teach Māori students are being explored, in the hope that these will support improved achievement outcomes (Lai, McNaughton, Amituanai-Tolosa, Turner & Hsiao, 2009; Macfarlane, 2007; Ministry of Education, 2009a; 2009f; 2010b). One proposed way to increase the cultural responsiveness of schools is for them to work with iwi (Māori tribal authorities) to influence, inform and implement teaching and learning programmes (Ministry of Education, 2008a; Ministry of Education, 2011c). When an iwi and a school or schools work together to support Māori student success, either exclusively or with other partners, an iwi-school community of practice is formed.

To contextualise this study, it is necessary to consider a Māori worldview of education beginning in pre-colonial Aotearoa New Zealand, including features of mātauranga Māori (Māori knowledge). Current indicators for Māori student participation, engagement and achievement in New Zealand schooling provide a further backdrop for this study. Participation in this research relates to the presence and attendance of Māori students at school; engagement relates to how involved the students are in the teaching and learning process; achievement relates to educational outcomes that the student meets following the course of study.

1.1 A Māori Worldview of Education

Kotahi tonu te hiringa
i kake ai Tāne ki Tikitikiorangi;
Ko te hiringa i te mahara.

*There was only one spiritual energy
that transported Tāne to the uppermost realm;
It was the spiritual power of the mind.*

These lines from the karakia (blessing) *He Oriori Mō Tuteremoana* describe how Tāne (name of a significant Māori ancestor) climbed to the highest heaven using intelligence and guile. It was given by Tuteremoana's grandfather Tuhotoariki as a blessing gifted to Tuteremoana at birth. In modern times it is recognised as an oriori (lullaby). It is also a

waiata tāwhito (ancient song) and is still used in Māori ceremonial gatherings. This is one of many kōrero from te ao Māori (the Māori world) that speaks of ancestral relationships to knowledge and learning.

The words encourage those who follow to live up to the legacy of educational excellence demonstrated by Tāne. This thesis will argue that Māori students have more to inherit than negative stereotyping and deficit thinking. The preferred alternative is excitement, eagerness to succeed and a pathway to fulfilling their potential.

1.1.1 Mātauranga Māori

Māori have always embraced education, opportunities to learn and knowledge, in a variety of forms. In pre-European times, education was considered an opportunity to maintain mana (potential power and prestige) and enhance quality of life (Waitangi Tribunal, 1999).² Education was a daily experience enacted in the home and community. Inter-generational transmission, from grandparents and parents to children, allowed young people to learn the language, interpersonal and behavioural skills necessary for success. While skills such as fishing, hunting, gardening and house building were taught in the community, some skills, such as tā moko (tattooing) and whakairo (wood carving) were taught by experts, and opportunities were provided for people to achieve a higher education that fitted their talents and potential (Hemara, 2000; Penetito, 2010).

According to the Waitangi Tribunal's Wānanga Capital Establishment Report (1999):

Through w[ā]nanga [traditional educational gatherings], Māori educated their historians, keepers of whakapapa [genealogical knowledge] tohunga [chosen experts] with their specialist knowledge, teachers, manual labourers, conservators, and leaders. Māori education was, and still is a graduated process of learning. Individuals with the appropriate skills would instruct those chosen for specific roles. Students would not progress until they had mastered each level of the learning process. The proper maintenance and transmittal of knowledge to succeeding generations was vital to the survival of iwi and hapū [sub-tribe] (p. 2).

² The Waitangi Tribunal was established in 1975 by the Treaty of Waitangi Act 1975. The Tribunal is a commission of inquiry responsible for making recommendations on claims brought by Māori, relating to act or omissions by the Crown that breach the promises made in the Treaty of Waitangi.

In pre-colonial times, Māori understood that knowledge equated to power (Waitangi Tribunal, 1999) and ensured that access to tapu (sacred) knowledge was closely guarded. Learning was hierarchical, perpetual, situated and participatory. Success in education could follow individualised pathways, with the ability to be different and yet equally successful. Many examples can be drawn from the stories of tūpuna (ancestors).

1.1.2 Māui and Tawhaki

Consider, for instance, the characteristics and actions of Māui (also known as Māui-Nukurau-Tangata, meaning Māui the Deceiver of People) and Tawhaki. On one hand, Māui was cunning, mischievous and deceitful. He was the pōtiki of his family, a position known for being adventurous and cheeky. Cooper argues that Māui broke the norms of the day to achieve progress in unanticipated, unconventional ways (2008). Many would not have approved of Māui when he stole a jawbone, or when he and his brothers beat the sun into submission so that it would travel more slowly across the sky. Tawhaki, on the other hand, was of chiefly rank. He observed rules and maintained social norms while methodically advancing towards his goals. He was ‘smart, intelligent, a strategist, and he used these skills wisely when it came to overcoming challenges. He was blessed with mighty powers, befitting someone of his status’ (Cooper, 2008, p. 38). For example, Tawhaki once insulted the new-born child of Tangotango by saying that it smelled, breaking a social rule. He accepted the consequence of having to redeem himself with both Tangotango and her family by becoming their servant.

These two traditions contrast Māui’s creative breaking of rules with Tawhaki’s adherence to them. Both served the wellbeing of their people. Both legendary figures utilised their own approaches to achieve their goals, and much learning can be derived from each that illustrate strategy and mental acuity. Māui was mischievous, Tawhaki steadfast. From the stories of Māui and Tawhaki we learn that people can have different strengths, characteristics and approaches, and at the same time can equally contribute to their family, community and society. Success is achievable and accessible by all. Both approaches might be seen to characterise contemporary Māori strategies to educational improvement.

1.2 Contemporary Context

To contextualise this research, it is useful to review some education system level indicators provided to iwi in 2011 by Karen Sewell, a former Secretary of Education (Sewell, 2011). Table 1.1 demonstrates how the experiences of every 100 five year old Māori children who started school in February 2011 (about 15,500) differ from their Pākehā (European settlers to New Zealand) peers.

Table 1.1: System Level Indicators for Māori and Pākehā Five Year Old Children Starting School in February 2011

Māori (out of 100)	Pākehā (out of 100)	Indicator
89	98	Will have participated in early childhood education (ECE) before starting school
87	70	Will go to school in the North Island
60	16	Will attend a decile 1–4 school
17	1	Will enter Māori medium education
18	4	Will not achieve basic literacy and numeracy skills by age 10
3	1	Will be frequent truants by years nine and 10
5	2	Will be stood-down from school
66	83	Will continue studying at school until at least their 17th birthday
34	13	Will leave secondary school without a qualification
16	6	Will become disengaged from any education, employment or training by age 17
48	75	Will leave school with National Certificate in Educational Achievement (NCEA) Level 2 or better
20	49	Will leave school with a university entrance standard
10	25	Will attain a bachelors level degree by age 25

1.2.1 The Significance of the Contemporary Context

The Ministry of Education acknowledges that both past performance and the future outlook for Māori in education is unacceptable if allowed to continue in the manner that it is (Ministry of Education, 2008a; Sewell, 2011). While there have been some gains over recent years, ‘more needs to be done to increase the intensity of action to drive a faster

rate of progress to achieve better results for and with Māori learners, their families and whānau’ (Sewell, 2011, p. 2). Communities of practice, including productive education partnerships between schools, iwi and whānau are one approach believed to support Māori student success (Biddulph, Biddulph & Biddulph, 2003; Bishop & Glynn, 2003).

The Māori student population is predicted to be growing, and will comprise about 30 per cent by 2030 (Berryman, Kerr, Macfarlane, Penitito & Smith, 2012). Achievement in school is a determining factor for later quality of life, with underachievement reducing options for contributing to wider society. As stated by Berryman et al. (2012), ‘it is in the interests of all New Zealanders that young Māori thrive academically, socially and culturally’ (p. 7).

The current situation follows sustained disadvantage for Māori caused by discriminatory legislative action, including the Education Ordinance 1847, the Native Schools Act 1858, implementation of the Native schools system and assimilation policy. ‘What is clear from the data over many years is that the education system has consistently failed whānau, hapū and iwi for many generations’ (Berryman et al., 2012, p. 15).

In a report to the Waitangi Tribunal, Simon (1999) found that past New Zealand education policies negatively affected Māori in many ways. For example, traditional Māori knowledge and methods of teaching have been undermined and threatened; career options have been limited; resistance, negativity and apathy towards schools and education have developed; educational aspirations have been lowered; there has been an acceptance of manual labour as a natural vocation; and teacher expectations of Māori achievement have declined (Waitangi Tribunal, 1999, p. 5).

Since the 1950s, many attempts have been made to improve Māori achievement outcomes and address the negative trends affecting Māori, but all with little result. Embedded racism within the education system, and in New Zealand society as a whole, has meant that there has been little improvement in educational achievement data for Māori (Berryman et al., 2012).

More recently, the Ministry of Education has attempted to direct investment and resourcing into supporting Māori student success. The second Māori Education Strategy, *Ka Hikitia: managing for success* (Ministry of Education, 2008a), was positioned to help achieve improvements across all levels of the education system, and included a framework with achievement targets. However, in a report for the Office of the Auditor General, it was observed that *Ka Hikitia* may require review to enable it to have a greater influence and be more embedded in the education sector (Berryman et al., 2012).

The Ministry of Education's (2011) Statement of Intent for 2011/12 reiterates the priority of 'Māori achieving education success as Māori'. The *Iwi Education Project* is a Ministry of Education work stream that focuses on building 'iwi capability to engage in and contribute to the education system and the education of their whānau and hapū' (p. 1).

Many iwi also have service agreements with the Ministry of Education, receiving funding to provide professional services or to administer programmes on behalf of the Ministry. It is debatable whether this is a further step in the decentralisation of government and the Ministry handing over responsibility for its failure to meet the educational needs of Māori, or a genuine attempt to share power and create space for iwi to engage as determining contributors to the education of Māori. Either way, the fact is that many iwi want to be more influential in educational decision making and pressure is mounting on schools and the Ministry to engage with community stakeholders. There is a need to consider what educationally-focused relationships between iwi, schools and the Ministry look like, in terms of shape and focus.

Many Māori parents want their children to receive an education that includes not only literacy and numeracy, but also promotes Māori identity, language and culture. It appears that these expectations are not being met in many schools. Some parents of Māori students have remarked that schools sometimes use old Māori achievement data as a justification for why current Māori students are not achieving. Parents feel like schools are not as committed as they should be to strengthening Te Reo (the Māori language) and tikanga (customs), for example, when recruiting new kaiako (teachers), making it a focus for the successful candidate. One parent I spoke with said that there appeared to be a general acceptance that dealing with Māori issues was 'just too hard', and that the lack of

progress in the Māori language and knowledge being taught in schools was turning their tamariki off learning about their own identity (K. Sellwood, personal communication, September 2011).

One way of improving the experience of whānau is to ensure appropriate systems and practices are in place for Māori parents to communicate with schools, to contribute to decisions of educational importance and to be able to provide feedback that is then acted upon (Biddulph et al., 2003). While iwi are one step removed from whānau in the proximity of their daily relationship with schools, as mana whenua (local people with tribal authority) they define and dictate kawa (ways of doing things) as it presents in their takiwā (tribal district), and therefore should have input into how it presents and is communicated in school settings. They equally hold historical knowledge about the development and use of Reo Māori (the Māori language), and therefore are able to greatly contribute to the quality of teaching and learning of te reo Māori programmes.

For Māori people, particular features and processes will have different significance from those featuring in a Western framework. For instance, Macfarlane, Glynn, Grace, Penetito and Bateman (2008) explained that the establishment and maintenance of human relationships should be a priority for learning contexts in which Māori students are expected to achieve well:

These learning relationships need to embody a careful balance between task orientation and task completion on the one hand, and caring and support on the other. Learning relationships also need to balance individual achievement against responsibilities of the wellbeing and achievement of the group, and to allow for a free exchanging of teaching and learning roles (p. 105).

1.2.2 Iwi and Education

The voices of Māori and iwi have been largely absent as contributors to and leaders of national education policy, systems and practices. A 2009 review of the Ministry of Education Te Kauhua³ professional development programme for schools found that ‘there

³ A professional development programme funded by the Ministry of Education to selected schools (and later also some iwi) to strengthen relationships with between schools, whānau and local iwi, as a way to improve Māori student achievement.

appears to be a dearth of research available about how Māori are operating as leaders in schools' (Elliott-Hohepa, Bruce-Ferguson & Piggot-Irvine, 2009).

Iwi are, however, placing more demands on the Ministry of Education and other sectors of the education system, seeking ways to influence the system and help to improve education outcomes for Māori students. It is becoming increasingly common for iwi-specific enrolment and achievement data from individual schools or by region to be requested. The Ministry of Education published guidelines for schools on how to collect iwi data in 2005, because iwi:

see education as an important element in their development strategies and an important factor in ensuring the future health and wellbeing of their people. Increasingly, the Ministry is being approached by iwi for information on the educational participation and achievement of their people. (Education Counts, 2013)

Engagement with iwi has been identified as a requirement of schools under the National Education Guidelines (Ministry of Education, 1989), wherein schools must:

consult with their Māori community to develop policies, plans and targets for improving the achievement of Māori students. To do this effectively, they must develop relationships with their local iwi and hapū and have an understanding of the participation of iwi members within their school. (Education Counts, 2013; Ministry of Education, 1989)

Information received under the Official Information Act (1982) revealed that between 1 July 2010 and 30 June 2012, 40 iwi shared \$6,204,390 under appropriations for *Iwi Education Projects* and Community Based Language Initiatives (CBLI) (Ministry of Education, 2013a). Based on the number of iwi identified by Statistics New Zealand, more than 50 iwi received no funding at all. While the Ministry expects all iwi to be engaged with schools, not all are provided with the resources to do so.

The purpose of *Iwi Education Project* funding is:

to build iwi capability to engage in and contribute to the education system and the education of their whānau and hapū. This appropriation is primarily used to produce iwi education strategies, Reo strategies and implementation plans; and to deliver education projects. (Ministry of Education, 2013a, p. 1)

CBLI funding is used to support language initiatives that promote Te Reo Māori, and usually target the whānau and community rather than Te Reo Māori delivery in schools.

The amount of money received by each of the 40 iwi varies greatly, and this variance is further magnified when the numbers of schools within iwi boundaries are considered. Of the 40 iwi that received funding between 1 July 2010 and 31 June 2012, two received more than \$500,000. On a per school basis, one iwi with 579 schools in its rohe (boundary) received an average amount of \$193 per school, while another with only six schools in its rohe received \$40,426 per school.

The Ministry of Education does not consider numbers of schools within an iwi rohe to be a key driver for money allocation. Rather, it:

works with iwi to co-construct projects that respond to the particular circumstances of each iwi and the desired outcomes that the parties share. The number of schools in the rohe may or may not be relevant to the agreed project(s) carried out. (Ministry of Education, 2013a, p. 1)

However, it cannot be avoided that at a rudimentary level, iwi that receive more funding and larger amounts of money per school will be better resourced to conduct activities that support Māori student success.

What a relationship between an iwi and schools in their area should look like has been largely undefined. Usually, it is at the discretion of the iwi whether they want to engage, and whether they consider this a priority for their limited resources. Conversely, schools are under increasing pressure to engage with their communities, offer culturally-appropriate education and address Māori student outcomes that are consistently falling well below national averages.

This research endeavours to support effective iwi and school communities of practice. In so doing, it investigates ways that schools and iwi are engaging to support Māori student success. It also considers supplementary questions such as how communities of practice can be established and sustained. How is Māori student success defined? What are the enablers and challenges for iwi and schools working together in communities of practice?

1.3 The Current Research

This research is based on the hypothesis that Māori students are best served when schools recognise that they are an extension of their whānau, hapū and iwi, and when these groups are enabled as partners in the education of their children. Further, that when teachers draw upon iwi centric knowledge to inform curriculum they are better able to create culturally congruent and responsive environments for learning, in which Māori student outcomes are improved (Bishop & Glynn, 2003; Macfarlane, 2004). This study investigates how some schools are working towards more authentic education partnerships with iwi. It addresses the following question: In what ways are iwi and schools working together to support Māori student success?

In essence, this research will seek to provide answers about how schools can respond effectively to a '*paradox of inclusion...within which the Indigenous culture can thrive*' (Macfarlane, 2004. p. 60). There are three premises for this investigation. First, that when schools and iwi work together in communities of practice, students are more likely to have the opportunity to participate in culturally responsive curriculum, contributing to improved outcomes. Second, that there is a moral imperative for inclusion, 'if school systems are to become more just, then there must be other sources of curricula, other sources of cultural authority, than the socially privileged' (Bottrell & Goodwin, 2011a, p. xii). Finally, alongside other research focused on social inclusion, this research challenges the outdated but largely accepted notion that schools can educate a child in isolation from his or her community. This suggests that schools need to work with other stakeholders, collaboratively, and include 'cultural communities' with iwi. As stated by Macfarlane and Macfarlane (2011), 'conventional approaches to educational provision at most levels tend to devalue any cultural approach that is not in tandem with "the norm" in teacher training and practice' (p. 110). Further, when considering Māori potential approaches, Macfarlane and Macfarlane (2011) propose that: 'educators can make the types of contribution that are essential for facilitating and supporting quality education outcomes for Māori learners. But these contributions need to be provided alongside a strong measure of whānau...and iwi...collaboration'. (p. 110)

It is believed that iwi define Māori student success differently to other stakeholders, and effort has been made in this research to better understand what that looks like, and how it can be supported within the education system. This supports the need to consider new approaches to education that encourage cultural stakeholders' input, including approaches that can be achieved through communities of practice.

1.3.1 Study Overview

This study uses a broadly qualitative methodology, underpinned by kaupapa Māori principles. It involves the collection of data across three sites, metaphorically described as puna kōrero. As an approach to research, the concept of puna kōrero places prominence on participant experience and voice, the differences, commonalities and inherent complexity of each site, and utilises a Māori worldview to make meaning.

The methods used for data gathering were different for each puna kōrero. The first utilised hui, the second indepth structured interviews and the third participatory action research case studies. These methods elicited situated narratives from participants, reflecting the ecology of their experience and settings. The puna kōrero each included communities of practice that supported Māori student success. Each puna kōrero generated its own key messages and contributed to the overall themes that should be considered in answering the research question.

1.4 Description of Puna Kōrero

The table below summarises the participants and processes in each of the puna kōrero that form the substance of this study.

Table 1.2: Summary of Participants and Processes

	Puna kōrero one	Puna kōrero two	Puna kōrero three
Description	Te Kauhua National Hui.	Representatives from iwi settings.	Wai Study Help Project.
Time	June–July 2011	May–June 2013	Jan. 2012–July 2013
Background	Existing Ministry-funded professional development initiative for English-medium schools.	Iwi currently engaged with the Ministry of Education.	Emergent project formed as part of the research, and to support teaching of English in a kura kaupapa Māori setting.
Participants	North and South Island schools and iwi, with Ministry representatives and guest speakers.	Six representatives from five North Island iwi settings.	Students, whānau and staff of Te Kura Kaupapa Māori o Te Whānau Tahi (TKKM o Te Whānau Tahi), as co-researchers, with community of practice members from University of Canterbury College of Education, Te Rūnanga o Ngāi Tahu (TRONT) and the community.
Method	Hui, including presentations, whakawhitiwhiti kōrero (dialogical exchange) and poroporoaki (farewells), followed by structured, indepth interviews.	Indepth, structured interviews eliciting situated narrative.	Participatory action research case study, including interviews and presentations.
Setting	Two-day hui at the Brentwood Hotel in Wellington.	By telephone; participants in their own settings.	Christchurch (South Island, New Zealand) and a conference presentation in Australia.

1.4.1 Puna Kōrero One

In the first puna kōrero, representatives from schools, iwi and individuals involved in the Te Kauhua professional development programme in 2011 participated in a two-day hui in Wellington. Participants gave presentations about how they were working together in communities of practice to support Māori student success. The hui data was supported by dialogical exchange and structured interviews that took place in May 2013.

1.4.2 Puna Kōrero Two

The second puna kōrero involved the use of indepth, structured interviews with six representatives from five North Island iwi. They took place during May and June 2013, and were conducted via telephone. All five iwi are situated in the North Island.

1.4.3 Puna Kōrero Three

The third puna kōrero involved data collection from a new community of practice that supported the development and implementation of the Wai Study Help English-literacy programme, in a South Island kura kaupapa Māori setting. As a participatory case study, this included the kura students, whānau and staff, as well as community of practice members from the University of Canterbury and Te Rūnanga o Ngāi Tahu.

1.5 Issues Involved in the Research

The research question addresses the ways that iwi and schools work together to support Māori success. Inherent in the research question are a number of issues, including the impetus for iwi and schools to participate in communities of practice; the roles and responsibilities of schools; what success looks like and who decides what that is; what professional development and support is needed for teachers to deliver an inclusive curriculum; the role of the New Zealand Ministry of Education in this process; how changes can be sustained; the role of the school Principal in this process; resourcing issues; a how the wider community can be empowered to participate. These issues are addressed by the participants in each of the puna kōrero that follow.

An overarching issue is the role of iwi in the New Zealand education system. According to Manning et al. (2011):

Iwi, whānau and schools working together in an equal partnership to support the education of children means making decisions together with teachers, principals and children themselves. It also means that whānau and iwi will have an equal say in relation to what happens in school for the children and that whānau will be known and treated with respect in schools. In order to make this equal partnership for learning possible, it is necessary to acknowledge that schools have a long history of not being open to working together with Māori parents as equal partners. Therefore, both whānau and schools have a responsibility to address this imbalance. (p. 3)

Iwi are the holders of Māori cultural knowledge in Aotearoa New Zealand. It is only through and from iwi and whānau that schools can access the information and support necessary to provide effective education inclusive of Māori identity, language and culture.

A corresponding issue is the way in which the teaching and learning programmes of schools transmit messages of power, and have the ability to influence socio-cultural views of the community. Consideration, therefore, should be given not only to what is being taught, but also to how the teaching and learning content came to be selected by the school; how teachers prepared themselves for the teaching process; how iwi are involved with the development, implementation and monitoring of the curriculum; and how this provision supports Māori learner success.

Schools working with whānau and iwi in educationally beneficial relationships is considered one way of addressing the poor provisions within the education system for Māori students (Biddulph et al., 2003). Communities of practice—when effective—can assist with informing, developing and sustaining culturally responsive schools and classrooms. There is, however, a considerable body of knowledge missing in this space, as well as misunderstandings and assumptions about what constitutes a productive education partnership with iwi.

It is not uncommon for schools to engage with whānau and iwi to fulfil their own agenda, rather than to change practice at all levels of the school. While there are some compliance requirements on schools for inclusion of aspects relating to Māori, unless there is clarity

about motivating factors (beyond compliance), and a process that includes whānau and iwi in decision making and implementation, the outcomes are usually less than desirable.

Many schools introduce things such as kapahaka (Maori performing arts) and signage in te reo Māori, thinking they are acknowledging identity, language and culture. However, without the interrogation of the fundamental worldview behind curriculum and pedagogical decisions, superficial practices will make little difference for Māori learners, who continue to be underserved by education in New Zealand (Macfarlane & New Zealand Council for Educational Research, 2004). Further, until they authentically engage with Māori, teachers will continue—albeit inadvertently—to contribute to inequitable opportunities for Māori in English-medium classrooms. Culturally responsive teachers are more likely to differentiate their teaching to meet the specific learning needs of children, and to use data to inform their decision making (Macfarlane & Macfarlane, 2011). They are also less likely to use deficit theorising, such as blaming failure on the student's home life or cultural background. This research explores the space within which iwi and schools can collaborate successfully so that these dominant perspectives are appropriately challenged.

The issues within schools reflect societal issues. There are inherent challenges within a capitalist democracy that overlay and magnify issues of race, class and gender on educational achievement and system inequalities. Approaches such as iwi-school communities of practice may have little effect in combatting the embedded discrimination within a neoliberal, hierarchical system. At a micro level, however, there are possibilities for change as power is shared, a focus on the collective within individual settings is promoted, and there is greater empowerment of iwi communities to affect and become involved with the education of their children.

1.6 The Significance of the Research Question

This research is based on the hypothesis that Māori students are best served when schools recognise that such students are an extension of their whānau and iwi, and that these groups should be determining the education of their children. Further, published research asserts that when teachers work together with whānau and iwi, they are better able to

create culturally congruent and responsive learning environments. Such environments affirm Māori students' identity, language and culture, and facilitate improved Māori student outcomes (Bishop & Glynn, 2003; Macfarlane, 2004). Therefore, investigation of how various iwi want to work with schools, and the strategies developed for doing so, is necessary to inform the ongoing development of successful communities of practice.

1.7 Thesis Format

Chapter Two details the methodology and sources for this research. It discusses the broad qualitative approach influenced by a kaupapa Māori approach to research. It details the research design, including the metaphorical use of puna kōrero to make meaning of the sites of investigation, explains data collection methods and the approach to data analysis. Chapter Three explores elements of communities of practice involving schools and Indigenous community partners, as presented in international and New Zealand-based literature. The chapter considers impetuses for working together, school community of practice models and benefits and success factors. With Chapter Two, this chapter provides the foundation of this research.

Chapters Four, Five and Six present the three sites of investigation and the key concerns and strategies explored in each. These are:

Puna kōrero one - The Te Kauhua National Hui took place over two days in 2011, and included representatives from schools, iwi and the Ministry of Education. Participants shared their experiences developing whānau-iwi-school communities of practice and supporting Māori student success. A history of the programme is provided, participants introduced and collected data discussed as key concerns and strategies.

Puna kōrero two - In 2013, six representatives from five North Island iwi spoke about their experiences working with schools and advancing iwi educational aspirations in their rohe. Commonalities and differences are discussed and explored as key concerns and strategies.

Puna kōrero three - Wai Study Help has run from 2012 onwards, and voluntarily partners with Ngāi Tahu for funding support, and the University of Canterbury provides volunteer tutors to read with Māori students. It is based at a kura kaupapa Māori in urban Christchurch, and is presented as a participatory action research project.

Chapter Seven explores the implications of the research findings for practice, theory and future research, including the proposition of an ideal collaboration model for iwi and schools.

Chapter 2: Methodology

2.1 Hybrid Qualitative Approach and Complexity Theory	22
2.2 Use of Metaphor and Puna Kōrero	23
2.3 Communities of Practice As a Way to Include Iwi in Schooling	24
2.4 Kaupapa Māori Research	27
2.5 The Three Puna Kōrero	30
2.6 Summary of Participants	36
2.7 Ethical Considerations	40

Te Puna Waimaraarie, Te Puna Hauaitu, Te Puna Karikari.

The pools of frozen water, the pools of bounty, the pools dug by the hand of man.

This research explores iwi and school communities of practice, and the complexity of how they work together in supporting Māori student achievement. It is driven by the question: in what ways are iwi and schools working together to support Māori student success? The actions, perception, motivations and expectations of this community of practice will be discussed.

2.1 Hybrid Qualitative Approach and Complexity Theory

The overall approach draws on a qualitative research tradition and complexity theory. Qualitative research traditions often use natural settings, provide descriptive data, are concerned with process and are indicative and interested in meaning (Bogdan & Biklen, 2007). The data collected from qualitative research will be ‘rich in description of people, places, and conversations, and not easily handled by statistical procedures’ (Bogdan & Biklen, 2007, p. 2). In qualitative approaches there is a desire to understand phenomena such as behaviour, attitudes and beliefs from the participants’ perspectives.

Complexity theory is useful in trying to understand complex settings and occurrences (Kuhn, 2008). It is an appropriate approach when considering communities of practice, and where schools and iwi work together. Rather than understanding phenomena as only the sum of its parts (complicated theory), or from a holistic view (seen as a functional

whole), complexity theory appreciates both of these perspectives, then builds further as it situates the phenomena in its natural and social environment. It provides for a paradigmatic approach that accommodates consideration of styles, process and experiences. Complexity theory, like Māori tradition, often uses visual metaphors to stimulate thinking and deeper understanding of particular concepts and notions.

Iwi and schools each possess long histories, traditions, culture and values. Acknowledging that human activities and settings such as iwi and schools as communities of practice are naturally complex—rather than straightforward—and dynamic—rather than unchanging—they are taken to be multi-dimensional, non-linear, interconnected and unpredictable (Greenwood, 2011; Kuhn, 2008).

2.2 Use of Metaphor and Puna Kōrero

In this research I have created the metaphor of puna kōrero, as an approach to qualitative research that allows for the consideration of different sites of investigation using an organic kaupapa Māori perspective. A puna is a spring or pool of water, and kōrero is used to describe a narrative, story or message.

Many 20th century metaphors used in education were industrial in nature, often machine based, and tended to reflect a 20th century cause and effect logic. This supported an approach to education that Davis, Sumara and Luce-Kapler (2008) describe as mechanistic, wherein ‘the universe is a grand clock work and, hence, *everything* can be understood by breaking it down’ (p. 76). During the 1970s and 1980s, complexity theory became popular, coupled with a more organic view of education that included metaphors embodying the ‘holistic, contingent, and exploratory conceptions of learning’ (Davis et al., 2008).

Metaphors are not unusual in the New Zealand education system, many used for nature and human meaningfulness. Examples from a Māori world view include the *Te Wheke* health model (also used in education) in which an octopus represents the whānau, hapū and iwi (Pere, Nicholson & Ao Ako Learning New Zealand, 1991); the New Zealand ECE curriculum document, *Te Whāriki*, which uses a whāriki (woven mat) to show the

interweaving of key principles and strands (New Zealand Ministry of Education, 1996); and The New Zealand Curriculum, which uses a nautilus as a visual metaphor for growth (New Zealand Ministry of Education & New Zealand Learning Media, 2007).

This research involves three sites of investigation, each including at least one iwi and one school that work together to support Māori student success in a community of practice. While investigations conducted at each site serve to answer the research question, each site is unique regarding location, participant composition and the tools used for data collection. Therefore, a metaphor was considered useful in helping to deepen understanding of each site's distinctiveness, while establishing connections between them.

Puna kōrero is a broadly qualitative approach. A puna, as a living thing, is ever changing and a source of wellbeing for its community. Puna nurture life and are therefore full of potential, but also vulnerable to negative effects that require mitigation. Like the sites of investigation, the benefits of puna are often unknown, hidden or unappreciated in a wider context. The metaphor implies connection with people and place, including a spiritual connection with temporal and cultural applications. Puna kōrero as a concept builds on and provides a Māori paradigm that resonates with the Western paradigm of a community of practice.

2.3 Communities of Practice As a Way to Include Iwi in Schooling

Communities of practice have three common characteristics: a common domain of interest, a community and a practice (Wegner, 2008). The domain is central and provides a unifying feature that those involved are committed to. In this research, each community of practice is concerned with supporting Māori student success as part of its core domain. The community refers to those engaged in joint activities and discussions, and information sharing about the domain.

Each puna kōrero in this research includes at least one iwi and one school that work together in various ways, including through hui, discussions, meetings and accountability

reporting. While possibly occurring with varying frequency, it is the interaction between community members that sustains the community of practice. The final characteristic is what makes a community of practice different from an interest group. The participants are practitioners, able to build a knowledge bank of resources, stories, ideas and strategies for use in helping advance their individual and collective practice towards advancing the domain.

A community of practice constitutes more than simply working together. It requires active intent to address a specific issue or to focus on a particular domain, as well as people working together to discuss and implement initiatives. A community of practice approach is useful for schools, as it allows them to build relationships with local iwi while gaining their insight and support, to inform school learning programmes, policies and practice. This enables schools to develop their learning theory and build knowledge across three dimensions: internally, externally and over the students' lifetimes (Wegner, 2008). Internally, communities of practice ground school learning through participation, and are often subject specific. From my experience, this is an opportunity for iwi to provide iwi centric knowledge, advice and guidance that can be implemented by the school, sometimes with assistance from the school whānau (parents and extended family of Māori students) and the iwi, if they wish and have the capacity to do so. It is important to note that the ways in which iwi may prefer to work or engage with schools will differ in each setting, and is complex. This can only be determined within the community of practice itself, and will be drawn out over time, *kanohi-ki-te-kanohi* (face-to-face). This research is interested in both the process and its outcomes.

Externally, communities of practice provide the opportunity to connect learning and the experience of students with life outside the classroom and school grounds. Through communities of practice with iwi, there is an opportunity for schools to develop and implement programmes that recognise the identity, language and culture of students, and that makes connections between home, community and school.

Wegner's third dimension 'over the life of the student' emphasises the need to consider the life-long learning, needs and aspirations of the student. *Ka Hikitia's* (New Zealand Ministry of Education, 2008) goal of Māori enjoying education success *as Māori* is

particularly relevant here. It prompts consideration of how iwi define Māori student success, and what that means for Māori graduates entering tertiary education, the workforce or pursuing other interests. It also holds relevance to this research, as iwi may be a constant influence on networks of schools and education providers in communities in which students will move between during their entire education.

One issue with this model is that members can be located at the centre or at the periphery of the community of practice. Members at the periphery may not have the opportunity or the power to contribute to the terms of reference, the protocols that will be followed or in defining the core goals of the community. In this way, some members may stay constantly at the periphery and therefore maintain only an inactive position, while those at the centre maintain dominance. The nature of how a participant engages in the community can define their identity and risks reinforcing oppressive power relationships between school, community and iwi. This concept of identity and practice may offer insights into how we might understand barriers and enablers to changing power relationships.

Working together in a collaborative manner is a traditional feature of Māori society. The main political, social and economic groupings include whānau, hapū and iwi. Māori values, such as manaakitanga (caring and respecting others), rangatiratanga (sovereignty), mahi ngātahi (working together) and whakawhanaungatanga are still practiced in many kaupapa Māori settings, and recognised in some broader educational settings.

The notion of iwi and schools working together in communities of practice is more recent, and involves the bringing together of different values and systems that might not otherwise co-exist. It also foregrounds issues of power sharing and accountability between members. A Māori explanation of communities of practice has been provided by Mason Durie when delivering the opening address at the Hui Taumata Matauranga in 2001 (Durie, 2001). Presenting the principle of integrated action, he explained that:

success or failure is the result of many forces acting together—the school and community; teachers and parents; students and their peers; Māori and the state...Unless there is a platform for integrated action, then development will be piecemeal and progress will be uneven. (p. 6).

Durie advocated for greater co-operation and co-ordination between schools, organisations and other stakeholders, to advance Māori education, while also maintaining cohesion across the educational network. In effect, Durie provided a Māori centric rationale for communities of practice, including but not limited to iwi, to support Māori student success.

2.4 Kaupapa Māori Research

For this research project, kaupapa Māori is considered more a paradigm than a stringent methodological theory or framework. In a style similar to that adopted by Kana and Tamatea (2006), a connection was made between kaupapa Māori research principles and my own Māori worldview, as the researcher. Additionally, particular connections have been made with some Western research methodologies.

Kaupapa Māori researchers have consistently advocated the need to address the locus of power in research, to enable the sharing of benefits between the researcher, participants and Māori communities (Berryman & Bishop, 2011; Bishop, 1998; 2005; Kana & Tamatea, 2006; Smith, 1992; 1999; 2012). This is more likely to occur when concerns over initiation, benefits, representation, legitimisation and accountability are addressed (Bishop, 2005).

Initiation—or who sets up the research—is important, as it is an indicator of where power lies, and predicates the evolving shape of the research. In a technical sense, I am the initiator of this research, as its impetus and direction arose from collaborative projects in which I played a significant part.

Accordingly, this research has provided an opportunity for dialogue and reflection on the phenomena of iwi-school communities of practice, and their inherent complexities. The research process has provided those same communities with an opportunity for reflection in action. It is my intent that the findings of this research will benefit the participants, providing them with an opportunity to articulate and publicise their preferred ways of working together, potential opportunities and areas of concern. Benefits relate to minimising any possible negative impact on others. There are multiple beneficiaries in

this research, including the participants; those directly involved in the communities of practice' others located within iwi or schools who are currently or planning to be engaged in communities of practice; those able to influence policy, investment and resourcing; and myself. However the primarily intended beneficiary is Māori students in schools. They must be supported to achieve the three goals of Māori education: to live as Māori, to actively engage as citizens of the world and to enjoy good health and a high standard of living (Durie, 2001).

Representation relates to the maintenance of integrity and authenticity of Māori knowledge, and in the case of this research, particularly iwi and kaupapa Māori knowledge drawn from a kura setting. Using a puna kōrero approach creates an opportunity to capture the uniqueness of each iwi perspective and provide a situated dialogue. Capturing iwi perspectives has been a priority across the three puna kōrero, and both whānau and Māori student perspectives from the third puna kōrero. For this research to be emancipatory and empowering, it must provide a platform for iwi and Māori voices to be shared, acknowledged and positioned in ways in which they can be used to help inform future educational developments.

Legitimacy relates to the validity and authority of this thesis as a product of research. While this research represents an individual submission as a doctoral thesis, it has been contributed to and influenced by the participants, colleagues, whānau and supervision team. Transcripts, formative writing and chapters have been made available to participants throughout the production process, and feedback has been welcomed. This multiple lens has contributed to the maintenance of integrity with tikanga Māori and Māori legitimated practices.

Where I have quoted tribal whakataukī or pepeha I have not referenced them to books. This is because, while they may be cited in books, their primary source is from tribal oral histories.

Accountability primarily relates to who the researcher is accountable to, who has access to the research findings and who will have control over the distribution of knowledge. This was discussed with each participant prior to participation, and monitored formatively

throughout the research. As my personal and professional involvement and relationships with participants and their communities continues beyond the bounds of this research, I am mindful of the need to be accountable to individuals, and to ensure adherence to a Māori potential framework (Durie, 2001) that supports long-term Māori educational advancement.

Kana and Tamatea (2006) have identified six shared understandings that constructed a paradigm that guided their research: mana whenua, whakapapa, whanaungatanga (relationships), ahi kā (the well-lit fires of the home area) (see also Walker & Amoamo, 1987), kanohi-ki-te-kanohi (face-to-face communication) and kanohi kitea (the seen face). In Kana and Tamatea's (2006) research, mana whenua relates to how the researchers and participants connected via ancestral links to the geographical areas in which the research was undertaken. Sharing of iwi stories is one way of recognising and celebrating the success of mana whenua. Whakapapa involves the sharing and acknowledgement of ancestral links of both the researcher and participants. Whanaungatanga is considered essential, as previous relationships help establish research, as well as sustain the research process. In a kaupapa Māori setting, the ongoing relationship (post research) is an important consideration that helps ensure integrity. As Kana and Tamatea (2006) state, 'accountability to the whānau, hapū and iwi definitely takes priority over the conventions that research protocols dictate' (p. 14).

Ahi kā is supported both directly—when researchers or participants return home or reflect on their home areas—and indirectly, by strengthening and sustaining relationships with home groups. It is also supported by ensuring that local stories and beliefs are accorded respect, and accepted without the need for external validation. Ahi kā has been applied in this research, as connections have been made and strengthened with various iwi groups, including those with which I have personal affiliations. The third puna kōrero in particular had personal significance, as it enabled the participation of my children, their kura whānau, the wider educational community I work with and the local tribal authority.

Kanohi ki te kanohi is an important Māori concept, in which openness and accountability can occur due to a physical presence. It enables trusting relationships to be formed more quickly, and accords a level of reciprocal respect. Kanohi kitea is an ultimate state for the

researcher to achieve, when through sustained contact they are accepted by the community as someone supportive of its aspirations. It was interesting in this research to consider these principles, as interviews conducted with iwi education representatives in the second puna were conducted by telephone, but this did not appear to deter their participation. I feel that the New Zealand Māori and iwi education communities are so small that accountability to participants is inevitable, with this research reflecting a photograph in time, enabled by earlier relationship building and contact that will continue into the future.

When a researcher shares the cultural norms and heritage of the group being researched, Bishop (2005) calls this being an ‘insider’ (p.111). This is considered beneficial for practitioners, supporting as it does easier access to the community and a more located understanding of the culture under study (Merriam et al., 2001). I can describe myself as an insider. While I was able to conduct this research as a Māori person, in many instances the content was iwi specific, and I was afforded an additional layer of understanding, locating me more centrally in some contexts than in others. The common bond was an interest in iwi-school communities of practice and supporting Māori student success. Drawing from effective iwi-school community of practice models, and using a Māori potential approach, allowed the participants and researcher to share a common space.

2.5 The Three Puna Kōrero

A traditional Waitaha (name of an early South Island iwi) and Ngāi Tahu whakataukī (proverb) speaks of Te Puna Waimaraarie (pools of frozen water), Te Puna Hauaitu (pools of bounty) and Te Puna Karikari (pools dug by the hand of man). In terms of education, some of the springs of possibility are currently frozen, others already yield bounty and others have been forced. I am extending this metaphor to examine three springs, all of which are potentially bountiful and perhaps slightly frozen, and which require our hands in order to fully develop. Like the three pools of Rakaihautu, three puna kōrero were formed in this research. Different tools were used to gather information from each puna kōrero, based on situation, conditions and composition.

2.5.1 Puna Kōrero One: Te Kauhua National Hui, 2011

Throughout time, hui have been held to discuss and find solutions to key issues. The children on Ranginui (Sky Father) and Paptūānuku (Earth Mother) held what is considered to be the first hui, when they gathered to discuss how to bring light to the world. Ever since, hui have become commonplace in te ao Māori (O’Sullivan & Mills, 2009).

Accepting and using Māori ways of doing things is important when conducting kaupapa Māori research (Smith, 1992; Walker, Eketone & Gibbs, 2006). Salmond (2004) explains that the holding of hui has contributed to the maintenance of Māoritanga (Māoriness, Māori culture) in New Zealand. She illustrates that hui in the traditional sense most commonly occur on marae, a local centre owned by tribal people with a meeting house. However, ‘hui’ is commonly accepted as a general Māori term for a gathering, and can be held at locations other than marae when concerning Māori kaupapa or involving Māori people. In ways comparable to participatory action research in a Western context, it is appropriate to conduct hui when wanting to gain insight and perspective from people on a specific topic, particularly one significant to Māori people (Kara et al., 2011; Lacey, Huria, Beckert, Gilles & Pitama, 2011; O’Sullivan & Mills, 2009). They allow for co-construction of thoughts, ideas and beliefs.

In conducting this research, three modalities provided data: whakaaturanga (presentations), whakawhitiwhi kōrero and poroporoaki.

2.5.1.1 Whakaaturanga

Use of whakaaturanga, or professional development using the presentation of already known information, allowed for indepth consideration of the research topic by assigned presenters. As a data collection tool, presentation content provided an informed iwi, school or official perspective. Provision of a specific brief and a time limit was intended to sharpen the focus of presentations, and presentation to an audience of peers would allow for both fair and robust critique. The presentations were each video-taped and transcribed, and the process was supported by a fluent Māori speaker who took

responsibility for Te Reo Māori text. Once completed, the transcripts and DVD footage were sent to me.

2.5.1.2 Whakawhitiwhiti Kōrero

To encourage whakawhitiwhiti kōrero, questions were welcome during presentations, and a question and answer session followed each session. This allowed for participants to ask questions or delve into topics that they identified as important, rather than limiting the questions to those of the researcher. Whakawhitiwhiti kōrero also allowed for the perspectives of non-presenting attendees to be captured, as they engaged in question asking and response giving. Data gathered from whakawhitiwhiti kōrero is embedded in the presentation content and attributed to the participants involved.

As a tool for data collection, whakawhitiwhiti kōrero provided a process in which participants could consider the views of others, critically refine their own beliefs and opinions and participate in peer analysis as a group during discussion. This supported the notion of participants as beneficiaries of the research, as they were able to crystalise their own thinking about further action in their own contexts.

2.5.1.3 Poroporoaki

At the conclusion of a hui, there is usually an opportunity for attendees to deliver farewell speeches expressing their main thoughts about the gathering. This may include thanks, endorsement, disapproval or concern, all expressed kanohi-ki-te-kanohi. Poroporoaki begin with the manuhiri (guests) moving around the room, a person at a time. At the conclusion, the tangata whenua (local Māori) will offer their own farewells, then all may participate in a waiata (song) and a karakia (prayer, incantation, benediction). In this tradition, a summary discussion with all Te Kauhua participants was held at the end of the hui.

The poroporoaki session was videotaped and transcribed. The data collected during poroporoaki is unique, as it was collected from participants after they had spent time together, hearing about different experiences and opinions. This provided an opportunity

for participants to crystallise and share thinking on topics and ideas that resonated with them, creating a summative, reflective record of what participants felt was most relevant from all that they had said and heard. The sharing of these in a succinct, oral format provided some indication of the key messages of this puna kōrero.

Following the hui, all presentations were transcribed and sent back to presenters for authentication. From the transcripts, key messages and themes emerged. To support consistency across the three puna kōrero, nine questions were developed and emailed to all presenters to respond to, with the option of a follow-up interview. This data was collected in May and June 2013, allowing participants to provide updates about any previous information shared at the hui.

2.5.2 Puna Kōrero Two: Iwi Voices

This puna kōrero involved education representatives from five iwi: Ngaati Whanaunga, Ngāti Kahungunu, Tūwharetoa, Mōkai Pātea (MP) and Ngatiwai.⁴ They spoke from their experiences working with schools, often reflecting on previous work undertaken within their iwi rohe.

2.5.2.1 Use of Interviews

A semi-structured, conversational or dialogic interview style was used to encourage participants to move conversational and to reflect on their personal experiences. Due to distance, the interviews were organised via email or telephone, and each took about one and a half hours. All interviews were conducted in May and June 2013.

It was apparent that an awareness of my personal and professional background in Māori and iwi education encouraged some participants to be interviewed. In this regard, I was positioned as a known collaborator in the field, rather than as an outsider. While participants gave narrative accounts of their own practice, there were elements of co-construction and a desire for feedback in many instances.

⁴ 'Ngāti' is a prefix used before the name of a tribal group. There are several dialectical differences between iwi for the spelling of this word, including Ngaati and Ngati. Here, the dialectical preference of the iwi being named has been used.

The same nine questions were used as follow-up after the hui, with presenters from puna kōrero one used with the participants from puna kōrero two. The questions were provided to participants prior to interviewing, and the interviews were conducted via telephone. An audio recording was made of each interview, and real-time transcriptions made. The transcriptions were shared with the participants, allowing them to edit or amend them before returning to me. This allowed participants to be comfortable with how they were represented. In some instances, the transcripts were also provided to the iwi education representatives' managers for approval, before being returned to me.

2.5.3 Puna Kōrero Three: Wai Study Help Project

The third puna kōrero was different from the other two, in that it emerged partially in response to this research as well as from my employment at the time as a teacher of Te Reo Pākehā (New Zealand English language) at TKKM o Te Whānau Tahī.⁵ The opportunity at the time was to create a community of practice, including iwi and other community members, which would support Māori student success in English literacy. A participatory case study approach influenced by kaupapa Māori principles allowed all participants, including myself, to be fully involved throughout all stages of the research. This was deemed appropriate, as it allowed for collaboration and emphasised the 'deliberate participation, contribution, empowerment and emancipation of all relevant parties in actively examining some issues that participants experience as problematic' (Reilly, 2010, p. 659).

The Wai Study Help project became an experimental illustration of what happens when the principles of communities of practice are applied in a kaupapa Māori setting. It required critical reflection on process and outcomes from the participants and I.

⁵ A year 1–13 school providing high-level immersion education in the Māori language.

2.5.3.1 Co-construction and Negotiations

Wai Study Help was an emergent project based on principles of effective communities of practice. As well as enabling dialogue about how Māori student literacy in English could be accelerated, it allowed for community of practice members to co-construct and contribute to the development and implementation of a programme that would achieve the goal. With one specific goal in a single setting, community of practice members had to establish what their contribution would be, and how the collective contributions would fit together, be implemented, managed and reviewed.

2.5.3.2 Participant Accounts

Interviews and group interviews with selected, representative community of practice members and written material provided by student teachers and kura ākonga (students of the kura kaupapa Māori) provide data on how the Wai Study Help project was established, its perceived effectiveness in supporting Māori student success in English literacy, its moments of breakthrough and challenges to be overcome.

2.5.3.3 Qualitative and Quantitative Examination of Learning Outcomes

While no specific tools have been developed to assess English literacy in learners whose dominant language is Te Reo Māori, a range of tools from English-medium settings were identified to help provide a deep, broad picture of student proficiency in the key areas of spelling, writing, reading vocabulary and reading comprehension. The tools used were: Burt's Reading Test (NZCER, 1981), Peters' Spelling Test (Peters, 1970), Reading Running Records (Clay, 1993), New Zealand Assessment Tools for Teaching and Learning (asTTle) writing test (Ministry of Education 2011b), Progressive Achievement Test (PAT) Reading Vocabulary and PAT Reading Comprehension (NZCER, 2010).

These tests were initially conducted in May 2012, with re-testing in November and December 2012. The results were shared with students and parents, and included in reports. A quantitative analysis of PAT Reading Vocabulary and PAT Reading Comprehension data were conducted, as it was standardised against national data from English-medium schools.

Qualitative analysis of the learning outcomes data was conducted by selected community of practice members. This was supported by individual and small group interviews, which included the nine questions used in puna kōrero one and two.

2.5.3.4 Dual Purposes and Processes

There were two layered processes within the Wai Study Help project. On one level— influenced by kaupapa Māori and a desire for empowerment, emancipation and transformation—there was a deliberate attempt in the methodology to seek opportunities for kura ākonga to see themselves and be seen as successful, bilingual, bi-literate high achievers. The participation of these students as presenters at educational conferences in tertiary settings—including a literacy conference in Australia in 2013—was part of this fulfilment. The Wai Study Help project fitted well with the response to the research question, about how iwi and schools can work together to support Māori student success.

2.6 Summary of Participants

Each of the participants involved in this research are named in their puna kōrero groupings. Initials are provided for participants over the age of eighteen. Where these participants are quoted or referred to in text the participants' initials are provided as the complete reference. Participants under the age of eighteen are identified by first name only, and are referenced in text using this name. This is in accordance with the research consents gained from participants.

2.6.1 Puna Kōrero One: National Te Kauhua Hui 2011

Participants in this puna kōrero all indicated that they wanted to use their own names rather than a pseudonym. In the table below, an asterisk appears beside the names of the nine presenters. Those whose names appear without an asterisk feature in data from whakawhitiwhiti kōrero and poroporoaki.

Table 2.1: Puna Kōrero One Participants

Name	Roll in Te Kauhua
From school settings:	
*Clayton Smith (CS)	Teacher, Henderson Intermediate School (HIS), Auckland
*Marion Shand (MS)	Teacher, HIS, Auckland
Bruce Dale (BD2)	Principal, HIS
Maria Hauraki (MH)	Pasifika Coordinator/Teacher, HIS, Auckland
*Nic Chase (NC)	Te Kauhua Facilitator, Taihape Area School (TAS)
*Ngahina Transom (NT)	Te Kauhua Facilitator, TAS
Richard McMillan (RM)	Principal, TAS
Tracey Hiroa (TH)	Parent, TAS
From iwi settings:	
*Lynne Harata Te Aika (LTA)	Academic, University of Canterbury College of Education, Ngāi Tūāhuriri, Christchurch
*Charles Rolleston (CR)	Te Kauhua Facilitator, Tūhoe Education Authority, Taneatua
*Haromi Williams (HW)	Manager, Tūhoe Education Authority, Taneatua
Nola Tipa (NT2)	Education Manager, Te Rūnanga o Ngāi Tahu
From the Ministry of Education:	
Melanie Riwai-Couch (MRC)	National Coordinator (NC) of Te Kauhua phase four, Ministry of Education
Fatulatetele Tolo (FT)	Senior Adviser, Te Kauhua, Ministry of Education
*Chris Arcus (CA)	Manager, Professional Leadership and Development (PLD), Ministry of Education
Sarah Hopkinson (SH)	Senior Adviser, PLD, Ministry of Education, Wellington
Other educationalists:	
*Boyce Davey (BD)	Former Principal of TAS, Whakatane
Ruth Gorinski (RG)	Former National Director of Te Kauhua, Christchurch

2.6.2 Puna Kōrero Two: Iwi Voices

All but one participant in this puna kōrero indicated that they wanted to use their own names rather than a pseudonym. The one person given a pseudonym is marked with an asterisk; she was happy to be identified as a representative of Te Rūnanga o Ngāi Tahu.

Table 2.2: Puna Kōrero Two Participants

Name	Name of Iwi
Dr James Graham (JG)	Ngāti Kahungunu Iwi
Mike Baker (MB)	Ngaati Whanaunga
Herena Te Wano (HTW)	Tuwharetoa
Nic Chase (NC)	Mōkai Pātea
Ngahina Transom (NT)	Mōkai Pātea
*Hine Whanetoma (HWh)	TRONT (pseudonym)

2.6.3 Puna Kōrero Three: Wai Study Help Project

All but one participant in this puna kōrero indicated that they wanted to use their own name rather than a pseudonym. The participant who wanted to use a pseudonym was happy to be identified as a whānau member from within the school. Children under the age of 18 are identified by their first name only.

Table 2.3: Puna Kōrero Three Participants

Name	Roll in Wai Study Help
Whānau members:	
Tracey Wairau (TW)	Parent
Hemi Inia (HI)	Parent
Sophie Kamariera (SK)	Parent
Stephanie Richardson (SR)	Parent
Aroha Osborne (AO)	Parent
Grace Gibson (GG)	Grandparent (pseudonym)
Tairoa Flanagan (TF)	Parent
Claire McIntyre	Parent
Wai Study Help tutors	
Surin McGrory (SM)	Student Teacher Tutor 2012
Blair Mason (BM)	Community Tutor 2012
Wai Study Help students:	
Brigham	Student
Mei	Student
Sapphire	Student
Aaria	Student
Tanirau	Student
Ruamano	Student
Te Aho	Student
Te Matau	Student
Māia	Student
Tia-Raumati	Student
Te Kowhai	Student
Dominique	Student
Hinehou	Student
Te Marino	Student

Quantitative data from test results of other students from TKKM o Te Whānau Tahī were also used for group analysis, but not attributed to individuals.

2.7 Ethical Considerations

Ethical consent for this research was granted by the University of Canterbury Educational Research Human Ethics Committee in 2011. In accordance with institutional requirements, the ethical issues of the research were mitigated as follows.

Participants in Puna Kōrero one were contacted via email about the research and the opportunity to attend the National Hui. They were provided with an explanation about the nature of the investigation, what the purpose was and what their involvement might be. At the commencement of the hui, participants were provided with another copy of the information sheet and consent forms for participation, video-taping and photography. While no participants had previously indicated that they did not want to participate, options were provided for those who did not want to be filmed. All hui attendees signed consent forms and permission to proceed was gained. All participants indicated that they would rather use their own names than pseudonyms.

Participants from Puna Kōrero two were initially contacted by telephone, and discussions took place or messages were left about the research opportunity. The calls were followed up by email contact, and research questions provided. Once participants confirmed their willingness to proceed, information sheets and consent forms were sent as email attachments.

Of particular significance to the iwi participants was a statement in the information letter that they were providing iwi centric perspectives based on their experiences as individuals, rather than a pan iwi voice. The consent form provided the opportunity to use a pseudonym; however, all but one participant indicated a preference that their own name be used. The consent forms were completed and returned to me electronically.

Puna Kōrero three involved children aged between nine and 14 years, in a kura setting. Consent was gained from parents, and after discussion, a decision was made to identify children only by their given names.

The naming of the iwi from which the participants came, and the kura kaupapa Māori where Wai Study Help took place, was discussed with key participants. It was decided that as there are only limited numbers of iwi and kura kaupapa Māori in New Zealand, it is likely that people would be able to recognise the settings referred to and described in the research. Additionally, it was discussed and confirmed that the purpose of this research was to use a Māori potential framework highlighting effective practice, and therefore the inclusion of iwi, kura and participant names should affirm and enhance their mana, rather than intentionally cause harm or risk.

A number of consultative measures were taken to help ensure that the perspectives of participants had been captured accurately, and that I had not imposed my own thoughts and ideas on the data collection, resulting in the distortion of the intent of the participant (Crossley, 2004). All transcripts from filming were returned to presenters to check and confirm that content was accurate and as intended. Presenters were invited to make any changes that they deemed necessary to ensure an accurate reflection of their views. Similarly, transcripts that I word-processed during follow-up interviews were returned to participants to check and make amendments to if desired, prior to return to me for analysis. Several participants indicated that they had provided a copy of the transcript to a manager for approval before returning it to me. Later, once the puna kōrero content was written, a summary was provided to the participants for review to ensure fairness and accuracy.

The methodological considerations of this research enabled the exploration of iwi and school communities of practice, while navigating the complexity of how they work together to support Māori student success. Consideration was given to both Western paradigms of communities of practice and kaupapa Māori research. From here the organic kaupapa Māori metaphor of puna kōrero was developed. Due to the uniqueness of each puna kōrero, a range of kaupapa Māori and Western modalities were used to collect data and to engage with the participants.

Chapter 3: Literature Review

3.1 International Perspectives	42
3.2 Approaches and Models.....	49
3.3 Barriers and Enablers to Collaboration.....	53
3.4 Aotearoa New Zealand Perspectives	57
3.5 Approaches and Models.....	69
3.6 Barriers and Enablers to Communities of Practice	75

This literature review contains three main sections. The first reviews the international contributions to the field; the second reviews the local (New Zealand) contributions; and the third briefly identifies the key comparisons and contexts.

3.1 International Perspectives

Like Māori, many Indigenous nations record their knowledge in proverb, song and other kōrero, as well as more recently in written literature. One example by an unknown Native America Elder is the following:

*Honor the sacred.
Honor the Earth, our Mother.
Honor the Elders.
Honor all with whom we share the Earth:
Four-leggeds, two-leggeds, winged ones,
Swimmers, crawlers, plant and rock people.
Walk in balance and beauty.*

This proverb speaks of a way of learning to live with the Earth, its creatures and each other. It also resonates with understandings about communities of practice and the need for collaboration. Although the body of the literature review focuses on published academic writings, I acknowledge the importance of oral legacies in an international context, as well as for Māori in Aotearoa New Zealand.

Within the international framework, I deal first with work addressing collaborations of various kinds in educational contexts. I review work that addresses the nature and purpose of such collaboration, followed by work that describes approaches and models of collaboration and that examines barriers. Throughout, I focus on identifying key themes

that develop a potentially global conceptual framework for the themes, which I explore in my three puna kōrero in a New Zealand context.

Educational collaboration features in international literature most often as a secondary focus of broader educational research and imperatives. In these instances, collaboration is usually secondary to curriculum, pedagogy and student achievement, featuring as a small section part of a larger dialogue (Castagno & Brayboy, 2008). A smaller body of knowledge specifically examines collaboration, including how successful collaboration occurs, and educational, social and other benefits for targeted communities. This tends to include research about specific programmes or initiatives that have been collaboratively framed (Pearce, Crowe, Letendre, Letendre & Baydala, 2005).

A recent example of research specifically addressing collaborations between schools and their respective significant communities is an Australian publication edited by Bottrell and Goodwin (2011d). The work includes research from a number of Australian and New Zealand authors relating to interaction between schools and their communities, including theories, benefits and models. Individual sections of this work are included in the following discussion.

3.1.1 Collaboration

The term ‘community of practice’ does not appear frequently in the international literature in referring to the relationship between Indigenous people and schools. However, there is discussion of social inclusion (Bottrell & Goodwin, 2011c), culturally compatible education (McWilliams, Maldonado-Mancebo, Szczepaniak & Jones, 2011; Pearce, Crowe, Letendre & Baydala, 2005), Culturally Responsive Schooling (Castagno & Brayboy, 2008) and productive pedagogies (Bottrell, 2011; Hayes, Mills, Christie & Lingard, 2006), dialogical community development (Westoby & Morris, 2011) and school-community relationships or school-community engagement (Bottrell & Goodwin, 2011b; 2011c; 2011d; Peace, 2001).

Social inclusion is defined by Peace (2001) as ‘an agenda to facilitate, enrich and enhance individual and group capacity for at least three things: opportunity, reciprocity and

participation’ (p. 33). This meaning is expanded on by Bottrell and Goodwin (2011b), who link it to the European idea of social exclusion. This occurs when particular social groupings are ostracised, being ‘pushed towards or kept at the margins of society through exclusion from the ordinary living patterns, customs, and activities of the broader community’ (p. 7). In these instances, dominant cultural groupings tend to dominate education paradigms, leaving little space for Indigenous contribution (Connell, 2011). In these instances, collaboration is considered a way to negate social exclusion and provide a more inclusive learning opportunity for students and to address social disadvantage for particular social groups (Bottrell & Goodwin, 2011a). For example, being denied participation in educational decision making is considered equal to poverty and low income as a contributor to social disadvantage. Accordingly, collaboration is advocated as a way of empowering communities who are often marginalised, as it creates opportunities for those groups to participate in decision making (Bottrell & Goodwin, 2011b; Hills, Le Grand & Piachaud, 2002).

School-Indigenous grouping communities of practice can be described as the process and practice of schools and communities working together to inform and achieve common educational and social goals, while overcoming the disadvantage and enhancing participation and achievement of Indigenous groups.

3.1.2 Protection of Cultural Knowledge

In the United States context there is controversy over what cultural knowledge should be taught in schools, and how. The United States Department of Education (2001) published a report generally supportive of the notion that students will achieve better when ‘their culture and language are incorporated into their education’ (p. 16). The report found two broad approaches to how cultural knowledge might be incorporated into school settings, and that these depended on whether the Native grouping was the majority or minority. The first, in which Native students were the majority, encouraged a focus on local ways of knowing. In this situation, the local tribe or village would have influence over both the content and structure of the curriculum, and how it is taught. The second approach, in which Native students were one of many, was characterised by the school respecting the cultures of its Native students, supporting and promoting their understanding of their own

culture and identity, and providing opportunities for those students, as well as non-Native students, to learn about Native languages and cultures.

3.1.3 Schools As First Port of Call

There is increasing acceptance of the notion that schooling is dependent on ‘the contributions of parents, families, cultural communities, an array of services and other institutions, in addition to teachers and school systems’ (Bottrell & Goodwin, 2011b, p. 1). Further, that schools are not ‘islands’, unable to effectively educate children in isolation from their cultural community and settings:

We need an approach to education that recognises the deep diversity of modern societies, and makes educational use of the tremendous resources represented by multiple ethnic experiences, the wisdom and know how of working class communities, the resilience of Indigenous life, the inventiveness of the poor (Bottrell & Goodwin, 2011c, p. xiii).

Collaboration is considered a way for communities to add value by participating in the education of local children, while simultaneously schools gain valuable local knowledge and resources that cannot be administered by the state.

Schools are often viewed as an appropriate setting in which to address emerging and current social issues in the community. Bottrell and Goodwin (2011b) consider such belief being both unfair and unrealistic. They suggest that being expected to act as the ‘first port of call’ for dealing with complex societal issues—such as alcoholism and unemployment—will result in failure. Schools operating in isolation from their communities are not considered able to meet the changing, growing social needs of their students. Collaboration is considered a way of providing insight into the students’ social and cultural wellbeing, and therefore supports the school as it tailors its initiatives to meet social needs.

3.1.4 As an Aide to Indigenous Student Wellbeing and Learning

In international scholarship, relationships between schools, families and communities are recognised as important to young people’s wellbeing and learning, from early childhood through primary and secondary education (Bottrell & Goodwin, 2011a; Castagno &

Brayboy, 2008; Lynch, 2011). Collaboration is considered a particularly effective method in helping achieve Indigenous education goals where Indigenous students are a minority (Castagno & Brayboy, 2008). Lynch (2011) describes how collaboration can contribute to student wellbeing and identity by being a foundation for psychological and personal security. Schools are often a safe haven for managing relationships with peers, developing a sense of belonging and positive self-esteem. Lynch further recognises the relationship between school, family and community as essential to maintaining congruence, so that each partner has a responsibility to ‘reach into the space of the other’ (p. 87) for the sake of the child.

The research clearly identifies benefits for Indigenous students when collaboration occurs. Castagno and Brayboy (2008) consider that culturally responsive schooling is an effective strategy for supporting Native American and Alaskan Native students in US schools. They identified that this was supported by both scholars and tribal communities, as an approach that would benefit the students. When used in this way, collaboration is able to help reduce disparities in achievement, and has therefore been widely supported by Indigenous communities (Castagno & Brayboy, 2008).

According to Anyon (2005), school reforms—including those that target improvements for student achievement—often fail because they are developed in isolation from the community. Community involvement and collaboration are considered ways of boosting achievement and promoting the sustainability of positive changes, including improvements in student achievement.

Countries such as Australia are experiencing increased diversity in their school-age population. Freebody, Freebody and Maney (2011) propose that:

this diversity is to be culturally celebrated, educationally capitalized on, and built in to the full gamut of educational deliberations in positive ways. Productive diversity is now in play as a pervasive and consequential motif in policy discourse and practice, effectively an institutional moral imperative for educators. (p. 71)

Statements such as this recognise the shift in educational discourse that now sees cultural diversity in schools as a possible asset for student learning.

3.1.5 Social Justice/Moral Imperative

Educators committed to social justice are giving renewed attention to the potential benefits of school-community relationships (Bottrell & Goodwin, 2011b; Henderson & Mapp, 2002; Smyth, Angus, Down & McNerney, 2009). While Bottrell and Goodwin (2011) titled their recent publication *Schools, Communities and Social Inclusion*, they write at length about social justice as a key outcome. Connell (who is University Chair, University of Sydney) states that ‘if school systems are to become more just, then there must be other sources of curricula, other sources of cultural authority, than the socially privileged’ (Connell, 2011, p. xii). Bottrell and Goodwin (2011b) go on to explain that a powerful rationale for considering the state of relationships between communities and schools is the ‘growth of inequality and the entrenchment of pockets of disadvantage in countries such as New Zealand and Australia over the past few decades’ (p. 2). They express concern about the differentiation ‘within’ nations, contributed to by global economic, cultural and social trends. It is proposed that the conventional approaches of social, education and economic policy for addressing poverty and pockets of disadvantage have, in fact, inadvertently worsened the situation for the majority of those affected. As a solution, they advocate for collaboration and social inclusion, considered an effective way of countering the ‘ascendency of neoliberalism and the privilege of individualism’ (p. 2), thereby encouraging movement against the flow of global economic, cultural and social trends.

3.1.6 The Importance of Family

Family is a significant influence on the wellbeing and learning of any child. It is also the most likely contributor to a child’s positive cultural identity. The family cannot be excluded from discussions about collaboration between schools and cultural communities. According to Lynch (2011), schools fostering family-community links and reaching out to refugee families in Australia is significant. When navigating home and school, she found that ‘when there is a lack of congruence between these two worlds the child can struggle in both of them’ (p. 81).

3.1.7 Contribution to Quality Teaching

While Bottrell and Goodwin (2011b) claim that collaborative relationships are ‘becoming an increasing focus of quality teaching frameworks, teaching standards and pre-service teacher education’ (p. 1), there is surprisingly, very little information linking collaboration to quality teaching. This is possibly because collaboration is considered a system level activity, with a focus on leadership rather than individual teachers and classrooms.

3.1.8 Development of Overarching Theories

Some literature addresses theoretical constructs that have been developed to encourage collaborative practices for Indigenous people. Among these is Cultural Compatibility Theory, an underlying theory of Culturally Responsive Schooling. It suggests that ‘schooling is most effective when there is a greater match between the cultural norms and expectations of the school and those of the students’ (Castagno & Brayboy, 2008, p. 957). This is similar to the community development model advocated by Bottrell (2011), in which teacher engagement is described as ‘the process of connecting studies and school life with students’ prior and “background” knowledge and the “rest of their lives” outside school’ (p. 129). For example, some US educational literature describes the negative experiences of Indigenous cultures made to assimilate with the dominant culture. Belgarde et al. (2002) found that assimilation, cultural discontinuity, low self-esteem and low educational achievement were common for Native American students. Collaboration, in contrast, permitted Indigenous students to maintain their cultural identity and have more positive schooling experiences.

Cognitive Theory suggests that learning is more likely to occur when connected to previous learning experiences, in ways that helps the learner make sense of the new information (Castagno & Brayboy, 2008; Mack et al., 2011). Exploring cognitive theory in science context, Mack et al. (2011) found that children’s’ experiences at home and in their cultural communities were often used to clarify scientific teaching in schools. The cultural background of the child was used as a filter, to help make sense of new learning.

In contrast, Cultural-Historical-Activity Theory focuses on connectivity between the student, their learning experiences and their cultural location and history. It is described by Demmert and Towner (2003) as placing a greater emphasis on community features and knowledge, in order to help enrich the learning of new content and curricula. There is a strong, common thread between each of these three theories that supports the position that student learning and education should be based on personal and community level connections to students' experiences, cultures and knowledge.

3.2 Approaches and Models

A large portion of international research focuses on the rationale for and practice of collaboration, rather than the process of how successful collaboration occurs. There is scant information on how to establish and maintain collaborative education programmes and initiatives. What is available could be divided into two main groupings. The first includes research about collaboration driven by mainstream schools wanting to work with local communities. In these instances, mainstream schools are likely to be trying to develop stronger connections with and better understanding of their local communities, to provide a more culturally responsive learning environment for minority, Indigenous students. The second, smaller body of research is on Indigenous communities wanting to exercise self-determination and pursue their own education goals, independent of mainstream influence, but who require access to mainstream resources, expertise or accreditation for funding and/or delivery. This forces the need for partnerships with local education authorities (Pearce et al., 2005). Mother Earth's Charter School in Canada is an example of an Indigenous community pursuing culturally compatible education for Indigenous children, including their own educational redress and utilising Government support and funding (Pearce et al., 2005).

There is also a small amount of literature on collaboration, in which there is joint development between Indigenous and Government bodies from the initiation phase. In these instances, common goals can be met for each partner via the collaborative activity, used to inform the practice and processes from the outset. None of the research included in this thesis made this explicit, although it is possible that some projects or research was

initiated in this way. Below, I describe three approaches to collaboration and three practical models, drawn from the literature.

3.2.1 Approach One: Dialogical Community Development

Dialogical community development provides a framework for assisting community-school collaboration. Westoby and Morris (2011) explain it as:

a practice of dialogue that embraces depth, reimagines community as hospitality, and enfold the work within a commitment to solidarity. It identifies requirements of schools to reimagine the institution as its own community; to reimagine the school staff including administrators and teachers, students and their parents as ‘co-actors within and co-authors of that community. (p142)

Further, it should reimagine the work of ‘addressing shared issues as deeply insightful mutual action based on new understandings forged through dialogue’ (p. 142). In this manner, schools are considered a location in which significant social change can occur through considered and indepth discussion.

3.2.2 Approach Two: Community Development

Framed as ‘local action’ by Bottrell (2011), a community development approach is a way of overcoming traditional exclusion of particular social groups, inviting them to engage in-school decision making. It is also a mechanism for dialogue between partners, encouraging discussion about concerns, social issues and opportunities (Lupton, 2005). It aims to address social disadvantage by bringing together members of the community who have an interest in students’ educational success. As stated by Lupton (2005):

Sustainable community development reasserts action for social justice that has been subordinated in the economic thrust of globalization. It seeks to challenge structures of oppression, embrace cultural diversity and ‘reconstruct an agenda of globalisation that is in the interests of ordinary people and communities. (p. 224)

Community development models include bringing people together to support individual projects, school-wide initiatives or focusing on the needs of individual families (Bottrell, 2011; Lupton, 2005).

3.2.3 Approach Three: Culturally Responsive Schooling

Culturally responsive schooling encourages collaboration as it attempts (among other things) to bring together knowledge and ways of knowing to inform curriculum and practices. It aims to ‘produce students who are bicultural and thus knowledgeable about and competent in both mainstream and tribal societies’ (Castagno & Brayboy, 2008, p. 953). For this to occur, engagement with holders of Indigenous knowledge is required.

Community involvement and support from tribal and cultural leaders are essential features of culturally responsive schooling in the US. Castagno and Brayboy (2008) describe this as two-pronged: the teacher needs to be familiar with what goes on in the community and the people, while supporting community agendas. Second, there is a need for opportunities for the community to connect and engage with the school, and to be familiar with what and how things are taught. They suggest that teachers need to talk with people in the community, learn about language issues and cultural practices and support Native efforts to protect and grow their cultural identity. Home visits, regular conversations with parents and attendance at community events are possible ways of doing so.

3.2.4 Model One: NICE Programme

The US-based Native Indian Centred Education (NICE) programme is an example of collaboration supporting mainstream education. This programme can be described as helping mainstream education be more culturally compatible by working with the community to inform aspects of curriculum and pedagogy, including modes of delivery (McWilliams et al., 2011).

3.2.5 Model Two: Productive Pedagogies

The ‘productive pedagogies’ model—that features as part of the New South Wales quality teaching framework for public schools (Department of Education and Training, 2003)—is described by Bottrell (2011) as an approach that draws on the cultural and local community of the child as a resource in promoting learning. It includes culturally

responsive teaching, using culturally-appropriate resources, paradigms and assessment, and focuses on congruence between the values of the community and school settings.

While strong support has been proven to increase focus on students, as well as gains for student achievement, this model includes several teaching and learning issues, such as a lack of attention to difference for curriculum and pedagogy, competing interests of a crowded curriculum and time demands on curriculum delivery and assessment (Bottrell, 2011).

3.2.6 Model Three: Situated Learning in Mazahua

The Mazahua learning practices of Mexico, written about by Paradise and de Haan (2009), represent a fluid relationship between community and school, including adaptation of learning practices and reflection.

Learning interactions characterized by alternating roles can be considered ‘natural’ to these social and cultural settings inasmuch as they are coherent with cultural understandings regarding the nature of children and expectations as to what they are capable of and will do. (Paradise & de Haan, 2009, p. 6)

In the Mazahua settings, how the child learns is collaborative, utilising experiences of how home and community roles are taught from infancy. This way of learning is transferred into school settings, providing congruence between community, home and school learning processes:

Children’s learning as an integral part of their involvement in the everyday family and community collaborative efforts is congruent with the Native American social relations and social relations and social organisation more generally. (Paradise & de Haan, 2009, p. 6)

Children learn by joining in with others to conduct activities about which they are learning. This includes cooperating with adults and those who have knowledge of the activity (similar to the New Zealand tuakana-teina (elder sibling–younger sibling) model). This type of situated learning is collaborative because students have a collaborative relationship with those more knowledgeable than themselves, who facilitate the learning experience. The resulting affect is situated within the defined learning space, and takes account of both pedagogy and delivery. In the Mazahua context, this is considered

particularly advantageous for the passing on of cultural values, knowledge and practices, while also facilitating school curricula (Paradise & de Haan, 2009).

3.3 Barriers and Enablers to Collaboration

The literature describes a number of barriers and enablers to successful—or in some cases, any—collaboration between schools and communities.

3.3.1 Discerning Reality from Myth, Assumptions and Speculation

Examples of myths that require countering include parents comprising the entire school community, and that communities are homogenous and not qualified to contribute to the curriculum and pedagogical aspects of schooling (Freebody et al., 2011). Groundwater-Smith (2011) identifies ‘negative, even hostile conceptualisations of the community’ (p. 94) as a significant barrier.

The concept of ‘community’ is often misunderstood to mean just parents, exclusive of others. This makes some sense, in that the children belong to the parents, and the school in effect belongs to the children. Freebody et al. (2011) explain this issue as one caused by the perception that ‘how the community can “help their school” can equate to “how parents can help their own children”’ (p. 70). This focus is narrow, putting additional pressure on parents without consideration for other, wider possible productive collaborations, opportunities and benefits.

Freebody et al. (2011) emphasise the importance of:

educators developing realistic, relevant and productive relationships with local communities that are based on actual understandings of particular communities, rather than on assumptions, stereotypes or ideals. (p. 77)

Having a poor understanding of the community is a significant barrier, and this includes awareness of the schooling experiences of parents and caregivers, which may have created a negative perception of formal schooling. A lack of understanding is also likely to be coupled with a negative perception of cultural capital in the home, and ignorance about cultural resources in the community (Groundwater-Smith, 2011).

Misunderstanding and reliance on “myth” conflict with educational theory and research, given the notion that ‘the most effective school-community relationships consist of the community having a genuine effect on the core business of schools—what happens in the classroom’ (Freebody et al., 2011, p. 77). This is unlikely to occur if there is not some genuine understanding of the real experience of students, their families and community (Freebody et al., 2011; Groundwater-Smith, 2011; Moll, Amanti, Neff & Gonzalez, 1992).

3.3.2 Neoliberalism, Teacher Accountability and Time

As previously identified, there is a significant amount of research that supports collaboration between schools and communities as an effective way supporting student achievement and wellbeing, particularly for Indigenous students. The international literature, however, suggests that neoliberal trends in education are preventing schools’ adoption of collaborative practices (Bottrell, 2011; Bottrell & Goodwin, 2011e). There is an adverse tendency towards initiatives affecting low-income and Indigenous families to narrowly focus on teacher competence, teaching quality and assessment reporting, which comes at the expense of productive partnerships. This is compounded by increased accountability requirements that take considerable teacher and school leader time, preventing other activities that would help achieve broad social justice aims (Bottrell, 2011).

Rather than focusing on the managerial and technical aspects of teaching, Bottrell (2011) advocates for engaged teachers, those who actively champion social justice issues and are committed to overcoming disparities in education through individual and community development. In so doing, an engaged teacher will build relationships with community partners to reduce marginalisation of students traditionally underserved by education on the basis of race, class or gender. The community context becomes a way of achieving collective decision making and community mobilisation, as opposed to making excuses for the underachievement of particular groups. Bottrell (2011) recognises that it takes time to develop relationships that will contribute to effective collaboration. Even when teachers and schools recognise the benefits, time constraints mean that sustainability can be difficult to achieve. To overcome this, it is suggested that a shift of focus from teacher

competence to teacher engagement is required. Teacher time should be devoted to community collaboration and engagement, to prevent the technical aspects of teaching from suffocating an already time-poor profession (Bottrell, 2011).

3.3.3 Teachers from Non-Indigenous Groups Teaching Cultural Content

Teachers' values, attitudes and ideologies are considered important characteristics for successfully teaching Indigenous students. To be effective, educators require favourable dispositions towards Indigenous world views (Castagno & Brayboy, 2008). However, research does not propose that teachers must be of the same cultural background as students to be effective collaborators. For example, McWilliams, Maldonado-Mancebo, Szczepaniak and Jones (2011) discussed the experience of a non-Native American teacher teaching in a NICE programme, successfully delivering Native American curriculum. The teacher described her journey as having moved from initial suspicion due to traditional cultural paternal hierarchies and beliefs, to her skills and value as a teacher being embraced and recognised by community elders.

Research highlights the need for consistency and reliability over time to build high-trust relationships, essential for successful collaboration (Groundwater-Smith, 2011; McWilliams et al., 2011). The research also suggests that the ethnic composition of staff is less important than the values, beliefs and attitude that they have about the Indigenous community they collaborate with.

3.3.4 Schools and Communities Operating in Isolation from Each Other

Traditionally, children were educated in or close to their homes. Schools then became stand-alone institutions with rules and constructs that separated children from home, and took over the primary preparations for the work force (Coleman, 1987). Bottrell and Goodwin (2011b) describe schools as being 'not entirely cut off from the wider community', but also as 'bounded institutions insulated from the surrounding cultural forms and practices' (p. 4–5). When schools are isolated from their community in this manner, it is difficult for them to form relationships and collaborate with other groups. This relates to Te Riele's (2011) observation about class differences in towns as having a

distinct feeling of ‘us and them’, reflecting the Australian colloquial saying of ‘being from the wrong side of the tracks’ (p. 215).

Freebody et al. (2011) explain that some local communities resist collaboration with government or state agencies due to historical failures to support Indigenous students in schooling:

School-community relationships will falter if we fail to realise the ambiguity of the role of schooling in increasingly conflicted and individualistic societies such as contemporary Australia, and the deep and not obviously unjustified ambivalence that some communities, cultures and groups feel towards the promises made by mainstream schooling. (p. 76)

Deloria and Wildcat (2001) point to the need for Indigenous communities to engage more in schooling, and particularly for Indigenous leadership and contribution to initiatives that target children of their own cultural background.

3.3.5 Other Issues and Opportunities

A number of lesser barriers to collaboration can also be identified in the research, including communication; schools’ exclusive focus on current students and located community, limiting wider, global perspectives; questions about the legitimacy of membership in the community, i.e., how deep people’s ties are and how their perspectives are weighted in the school ethos and decision making; cultural sensitivities and the perception that if someone engages with a school, others from the same community should not interfere. To some, it can appear that the community as a whole is uninterested and uncaring. There are also concerns about student privacy, if for instance people not employed by schools are able to observe students or access information about student achievement and then share what they have learnt with other people outside of the school (Freebody et al., 2011).

Communication between schools and communities is often one-sided, and can be considered tokenistic. Groundwater-Smith (2011) reflects on ‘how paradoxical it is that while we can make a strong case for more substantial two-way interaction, little of it takes place in any authentic way’ (p. 92). For example, schools often present information to the community through reports, instead of consultation or as an invitation to work collaboratively.

3.4 Aotearoa New Zealand Perspectives

In looking for a representation of oral legacies for communities of practice, I selected the following whakataukī:

Kotahi te kōhao o te ngira e kuhuna ai te miro mā,
te mira pango, te mira whero.

*It is through the eye of a single needle that the white,
black and red threads must pass.*

To me, this whakataukī speaks of how students, whānau and iwi can come together to achieve common goals, with each maintaining their own identity and roles. Again, while acknowledging the contribution of oral legacies, I focus on academic publications from Aotearoa New Zealand.

3.4.1 Understanding Collaboration

The Treaty of Waitangi was signed in 1840, between Māori chiefs and the British Crown, and establishing New Zealand as a British colony (Orange, 1987). This contract framed a partnership between Māori and Pākehā, and the principles of that partnership should flow through into all aspects of life, including education, in New Zealand. New Zealand now has a democratic government, elected to represent the small Indigenous Māori population, the far larger, culturally dominant Pākehā population and a scattering of other ethnic groups, including Pasifika and Asians who have settled in New Zealand (Statistics New Zealand, 2014). Te Reo Māori, English and New Zealand Sign Language are recognised as official languages.

In traditional Māori society, the main political, social and economic groupings were whānau, hapū and iwi. Māori people defined their identity through these groupings (O'Regan, 2001). Each iwi had its own distinguishable cultural practices, clearly differentiating it from other tribal groupings. These differences presented in various forms, including 'history, myths, proverbs, dialect, customs and practices, and therefore its own cultural identity' (O'Regan, 2001, p. 47). Between the tribal differences lay many commonalities of genealogy and cultural traditions, but the differences were accentuated and provided distinction between tribes.

Following European settlement, the term ‘Māori’ was used to describe all New Zealand iwi as a broad ethnic category. This enabled both unification and division when describing ‘te iwi Māori and te iwi Pakehā’ (Pearson, 1990). The Māori people, however, continued to make their own decisions, retaining their identity and continuing to act as iwi. Urbanisation has been a major cause of identity loss for Māori. As iwi moved from their rural kāinga (home), they were also removed from their traditional forms of education and information sharing. The loss of identity was magnified by a school system that was ‘monolingual as well as monocultural’ (Walker & Amoamo, 1987, p. 114).

Understanding iwi perspectives is especially important for teachers and principals. As well as the guardianship role of tangata whenua, iwi are also major contributors to regional economies and environmental management (O’Regan, 2001). School-based education is considered a way of achieving a wider community understanding about the importance of tribal identity. Research shows that education-based partnerships between schools, whānau and local communities support better outcomes for Māori students (Biddulph et al., 2003; Education Review Office [ERO], 2008). The English translation of *Te Marautanga o Aotearoa* (Ministry of Education, 2008c) states that ‘for learners to succeed, the school, the home, the hapū, iwi and community must work together constantly’ (p. 2). The New Zealand Ministry of Education has started to recognise the importance of collaboration with iwi, and has formed a number of high-level relationships around New Zealand (Bull, Brooking, Campbell & New Zealand Council for Educational Research, 2008). These relationships have been formed to:

help improve the education achievement of Māori children and people connected with the particular iwi, hapū or organisations and or located within particular iwi rohe (region). In most cases each partnership is governed by a Memorandum of Understanding (MoU) that commits both parties to working together and establishes the roles of each in achieving a set of agreed education objectives. (p. 1)

Greenwood and Te Aika (2010), in a tertiary-focused study, found that high-level iwi support for a programme affects the way that Māori students perceive their programme, the sense of ease and safety felt by Māori students and Māori staff, access to Māori content, the programme’s ability to entice Māori and recruit students, perceptions of future vocational success, and the institution’s ability to contribute significantly to the capacity building of the whole community. This highlights benefits for institutions that

are able to work collaboratively with iwi, with a high likelihood of transferability to school settings.

Different iwi are likely to have their own priorities, resources and capacity to be involved with various community projects, including supporting schools. Support from iwi to schools is likely to be variable depending on the resource and capacity that they have to provide support. Greenwood and Te Aika (2008) found that high-level iwi support for tertiary education programmes affected Māori student perceptions of their programme, Māori student and Māori staff ease and safety, access to Māori content and usability, marketing and ability to recruit students, perceptions of future employment, and the ability of each institution and/or programme to aide whole community capacity building.

Overarching themes identified by Greenwood and Te Aika (2008) imply that high-level collaborative involvement between education providers and iwi is beneficial. These broader characteristics illustrate how whakaaro Māori (Māori ways of thinking) and working with iwi can influence processes and practice for the benefit of Māori student success. They include education being viewed and valued as a communal good, rather than individually focused, and the navigation and resolution of conflicts between the priorities of institutions and iwi.

In 2011, the New Zealand Ministry of Education formalised more than 30 education partnerships with iwi. Used as a channel to target resourcing for Māori students living in particular areas, the focus of iwi-Ministry relationships can include teaching and learning, curriculum developments, governance support, management, professional development for teachers, research and resource development. Depending on the priorities of the iwi and how these align with the Ministry of Education, work plans are developed, implemented and paid for by the Ministry to the iwi upon completion. This approach is considered effective by the Ministry, as it ‘brings together a greater opportunity for Māori to have increased responsibility for designing and implementing solutions in ways which encourage wider inclusion and a sharper focus on teaching and learning’ (Bull et al., 2008, p.1).

3.4.2 Communities of Practice: Negotiating a Definition

Communities of practice, as they occur in schools, can take different forms and take different terms. As in the international literature, these terms are often used interchangeably, and include collaboration (Ministry of Education, 2011c), culturally responsive relations (Berryman & Bishop, 2011), community building (Macfarlane, Glynn, Grace, Penitito & Bateman, 2008), whakawhanaungatanga (Grace, 2005; Macfarlane et al., 2008), culturally responsive teaching (Macfarlane & Macfarlane, 2011), Toko-ā-iwi, ā wānanga (iwi and institutional support) (Greenwood & Te Aika, 2010) and engagement (ERO, 2008; Greenwood & Te Aika, 2010; Te Kura Māori, 2010). The New Zealand ERO (2008) defines engagement as ‘meaningful, respectful partnership between schools and their parents, whānau, and communities that focuses on improving the educational experiences and successes for each child’ (p. 1). Communities of practice are the embodiment of this, and a vehicle to move groups towards better understanding and achievement of a shared goal.

3.4.3 Why a Community of Practice Model?

Increasing whānau and iwi authority and involvement in education is essential in activating ‘the potential of everyone involved in the education system to improve system performance for Māori students’ (New Zealand Ministry of Education, 2008, p. 27). When whānau and iwi are involved in schooling, the presence, engagement and achievement of Māori students improves. As Macfarlane et al. (2008) reason, ‘culturally relevant pedagogy and successful learning outcomes are closely linked’ (p. 113). In the international literature, there are two main settings for educational collaboration: Indigenous/Māori-driven initiatives requiring state funding and resources, and mainstream schooling settings, in which there is a consistently growing population of Māori students (Macfarlane & Macfarlane, 2011).

Until the 1990s, Māori educational goals, pedagogies and perspectives had a nominal—if any—presence in most mainstream schools. The Te Kōhanga Reo (Māori language nest/pre-school) movement of the 1980s was followed by kura kaupapa Māori, and provided alternative educational opportunities to Māori students and their families.

Kaupapa Māori initiatives also highlighted the inadequacies of mainstream education in meeting the educational aspirations of many Māori wanting to retain and celebrate their identity, language and culture while receiving a mainstream education. Perceptions that Māori culture was appropriate only for token appearances in schools began to lessen, and new opportunities for cultural recognition, productive partnerships and ako (high quality teaching and learning, reciprocal learning) began to emerge (Macfarlane & Macfarlane, 2011).

‘Culture Counts’ is taken to mean to know, respect and value who students are, where they come from and to build on what they bring with them (Bishop & Glynn, 2003). ‘Productive Partnerships’ occur when Māori students, whānau, hapū, iwi and educators share knowledge and expertise to produce better mutual outcomes (Ministry of Education, 2008a). These aspects are considered important because ‘Māori children are more likely to achieve when they see themselves, their whānau, hapū and iwi reflected in the teaching content and environment, and are able to be Māori in all contexts’ (Ministry of Education, 2008a, p. 20). It is essential that schools understand why and how a shared understanding of collaboration is important. When school principals and teachers understand the reasons for collaboration, it is most likely to result in sustained commitment and ability to mould initiatives to suit the community (Bull et al., 2008). The New Zealand literature identifies contribution to quality teaching, culturally inclusive curricula and pedagogy, to counter racism, to increase parental involvement, to make provisions for diversity, to improve system performance and to meet the requirements of education policy as motives for collaboration.

3.4.4 Contribution to Quality Teaching and Learning

Integrating an understanding of cultural identity into learning settings is most effective when it contributes directly, deliberately and appropriately to shaping teaching practices and learning experiences for specific students. Effective teaching practices require learning contexts that are meaningful for the learner, accurate assessment, and responsive feedback that supports further learning (Ministry of Education, 2008a).

Each iwi will have its own priorities, resources and capacity for involvement with various community projects, including support of schools. Iwi support is likely to be different throughout New Zealand. Greenwood and Te Aika (2008) identified that high-level iwi support for tertiary education programmes affected how Māori students perceived their programme, the extent to which Māori students and Māori staff felt at ease and safe, access to Māori content and the ease with which it could be used, the ability of various programmes to promote their courses and recruit students, perceptions of future vocational success, and the ability of each institution and/or programme to contribute significantly to the capacity building of the whole community.

Overarching themes identified by Greenwood and Te Aika (2008) also suggest that high-level collaborative involvement between the education provider and iwi is beneficial. These broader characteristics illustrate how whakaaro Māori and working with iwi can influence processes and practice for the benefit of Māori student success. They include education being viewed and valued as a communal good rather than individually focused, and the navigation and resolution of conflicts between the priorities of institutions and iwi.

3.4.4.1 To engage Māori students

Macfarlane (2004) presents a range of effective strategies for teachers to create inclusive classrooms in which curriculum can be tailored to engage Māori students and aide achievement. The strategies are described as generic in that they can work for all students, but they ‘should be introduced in cultural contexts, and with culturally-appropriate pedagogies, that still represent and affirm the language and culture of Māori students’ (p.

61). In so doing, culturally responsive teaching can surface in English-medium classrooms and be a means of maintaining cultural identity, language and culture.

Bishop and Glynn (2003) describe how:

through the reassertion of Māori cultural aspirations, preferences and practices, the structural issues of power and control; initiation, benefits, representation, legitimization and accountability can be addressed in mainstream classrooms in ways that will benefit all students. (p. 131)

They advocate for models developed in kaupapa Māori educational contexts as a way of restructuring power relationships between students, families, teachers and schools. Educational models developed in kaupapa Māori contexts can offer a way forward for schools to work in collaboration with whānau and iwi. These models can assist the restructuring of power relationships between students, families, teachers and schools. Through the reassertion of Māori cultural aspirations, preferences and practices, the structural issues of power and control, initiation, benefits, representation, legitimisation and accountability can be addressed in mainstream classrooms, in ways beneficial to all students (Bishop & Glynn, 2003).

3.4.5 Culturally Inclusive Curricula and Pedagogy

The knowledge and perspectives of Māori can offer relevant and valuable learning opportunities for children in New Zealand classrooms. According to Macfarlane, Glynn, Grace, Penetito and Bateman (2008):

Traditional Māori society, and other Indigenous societies, indeed value high-level thinking and analytical skills, exemplified in compellingly clear understandings of cosmology, geography and industry. For Māori and other Indigenous groups these skills might be exemplified in quite different ways. (p. 105)

Further:

The worldviews of Māori people in New Zealand provide an extensive and coherent framework for theorizing about human development and education and are able to contribute strongly and positively to the development of a national school curriculum. (p. 103)

The knowledge and values of Māori and other Indigenous people are seldom meaningfully included in curriculum and school-based pedagogy—both what is taught and how it is taught. Collaboration is one way of increasing its occurrence in meaningful ways.

3.4.6 To Counter Racism

Through curriculum dominant values and beliefs, including those that are racist, can be reinforced. Apple (1993) argues that a national curriculum is a mechanism for the political control of knowledge. Collaboration between iwi and schools allows for tribal input into school curriculum decision making, and influence on other decisions, processes and practices that affect the experience of Māori students. In the right conditions, it allows iwi to have some shared control of knowledge, particularly knowledge of tribal significance. Schools, alongside local iwi, can discuss and determine what counts as knowledge, the ways in which it is organised, who is empowered to teach it, what counts as an appropriate display of learning, and, just as importantly, who is allowed to ask and answer these questions. Collaboration between iwi and schools, or lack of collaboration, is part of how dominance and subordination are reproduced in New Zealand society.

We should be aware of the hidden or covert curriculum that exists in schools. Milne (2009) describes this as ‘white space’, which ‘Māori and Pasifika learners struggle with every day’ (p. 25). It is likened to a ‘subordination of identity, consciousness and voice, carried out in part by the best intentioned and well-meaning teachers and leaders of our time’ (Milne, 2009, p. 59). Milne (2009) poses the question: ‘What conditions could exist in schools to empower students to follow their cultural norms?’ (p. 49). She identifies that current initiatives—such as Māori language week—do not achieve this, and that changes need to be at a power-sharing level.

3.4.7 To Increase Parental Involvement

Bull et al. (2008) argue that parental involvement in children’s education should be a high priority for schools. Their findings indicate that the quality and nature of the home-school relationship is critical, and that poorly-considered relationships or inappropriate structures and programmes can be ineffective or counterproductive for student outcomes. The majority of literature (Biddulph et al., 2003; Bull et al., 2008; Ministry of Education, 2008a; Robinson, Hohepa & Lloyd, 2009) supports the premise that when whānau and iwi have the opportunity to partner with schools, it is important for the partnership focus

to be on student achievement, teaching and learning. Bishop and Glynn (2003) observed that:

Teachers are inextricably connected to their students and the community school and home/parental aspirations are complementary. The community and home validate and support the academic success of the students. (p. 164)

Evidence shows that learning outcomes are enhanced when parental involvement in school is sustained and focused on learning activities. For this to occur, parents and whānau must be actively engaged in decision making about education options (Ministry of Education, 2008a). The ERO likewise advocates for home-school collaboration as a way of increasing parental involvement (ERO, 2008), alongside many other Aotearoa New Zealand researchers (Biddulph et al., 2003; Bishop & Glynn, 2003; Bull et al., 2008).

3.4.8 To Make Provisions for Diversity

The New Zealand ERO, responsible for monitoring education system performance, prepared a report in 2008 about partnerships between schools, parents and communities (ERO, 2008). They identified the need for New Zealand schools to cater for increasing linguistic and cultural diversity, and that collaboration with iwi was one way of achieving this. Macfarlane et al. (2008) provided the following caution about diversity and building community collaboration:

There can be a sharp difference between attempts by people from a majority culture to build community and attempts by people from a minority culture to build community. Majority culture attempts often begin by asserting: 'We are all one people', (often with a sub-text that 'We are all the same'), while Indigenous people might begin by first acknowledging differences rather than sameness. 'You are different, we are different, but we can work together.' Western culture attempts at community building can be frighteningly impositional, while Indigenous minority culture attempts are often more respectful. (p. 120)

3.4.9 To Improve Educational System Performance

Māori educational outcomes are different to non-Māori outcomes. Despite Māori underachievement historically being blamed on students and their families, this view has evolved to focus on system failure and the provision of quality education for Māori

(Macfarlane & Macfarlane, 2011; Ministry of Education, 2008a). In a letter to leaders of iwi inviting them to meet with the Ministry of Education to discuss Māori achievement issues, the then-Ministry of Education Chief Executive Officer, Karen Sewell (2011) reported on a recent review of state educational performance for Māori, stating that:

system progress has not occurred at the rate it needs to; that there are some pockets of improvement and promising gains against the strategy's goals, but overall a need for more to be done to accelerate progress. I am personally disappointed that more has not been achieved but remain optimistic that we are heading in the right direction. (p. 1)

As a way forward, Sewell (2011), a former Secretary of Education, proposed that to provide better education for Māori learners the Ministry of Education needs to work collaboratively with iwi. The Ministry at that time had prepared a draft iteration of the Iwi Relationship Framework (Ministry of Education, 2011g). Many iwi with formal partnerships with the Ministry contributed to the document's content, described as 'an important lever to change the education system' (Sewell, 2011, p. 2). The Framework's purpose was to outline 'how the Ministry intends to work with iwi and the kinds of relationships that we both wish to have that will result in raising achievement' (Sewell, 2011, p. 2). In briefing iwi for the meeting, the Ministry (2011c) stated:

Iwi have a particular role to play regarding the priority *Māori achieving education success as Māori*, because you are best placed to advise government what *as Māori* means in practice in the education system. The term *as Māori* refers to the identity, language and culture of Māori learners. Government cannot supply this; you can. (p. 1)

Collaboration was positioned as an intervention, to assist the Government to improve their outcomes for Māori students.

3.4.10 Educational Policy in New Zealand

According to the Ministry of Education, collaboration with iwi and Māori is essential in improving the education outcomes of Māori students (Ministry of Education, 2008a). Partnerships enable whānau, iwi and Māori organisations to develop and implement local initiatives that facilitate the involvement of parents and whānau in their children's education. They can also support community demand for improved outcomes (Ministry of Education, 2008a). The Ministry of Education's *Statement of Intent 2009–2014* (2009c) explains issues and opportunities for the New Zealand education system:

The New Zealand Education system leads the world in many areas and performs well for most students. However it does not meet the needs of some students, including a disproportionate number of Māori and Pasifika students, students from poorer communities and students with disabilities or special education needs. By lifting achievement for these students, the overall performance of the education system will improve.

One of the six primary outcomes included in the Statement of Intent is ‘Māori enjoying Education Success as Māori’. This was later updated to ‘Māori *achieving* education success as Māori’, placing a stronger emphasis on the importance of successful education outcomes (Ministry of Education, 2011a).

According to the Ministry of Education’s 2011 Annual Report (Ministry of Education, 2011a):

Iwi are the repositories of knowledge and expertise in their identity, language and culture. Evidence shows that where a Māori learner’s identity, language and culture are recognised, supported and enhanced through education, their educational experience and outcomes are improved. Building and sustaining excellent relationships with iwi, whānau and Māori education organisations are key to changing the education system, improving its performance, and delivering accelerated outcomes for Māori learners, their whānau and iwi.

This provides a sound rationale for why schools should collaborate with iwi to both support Māori student outcomes, and improve education system performance for Māori.

Schools in New Zealand are guided by a number of education policy documents, to work in partnerships with whānau and communities, including iwi. *The New Zealand Curriculum* (Ministry of Education, 2007a) is used to inform curriculum for English-medium schools in years one to 13. Together with *Te Marautanga o Aotearoa* (Ministry of Education, 2008c), the document forms New Zealand’s national curriculum. This requires schools to work with their communities as they develop and implement the curriculum. The New Zealand Curriculum principles include community engagement, cultural diversity and the Treaty of Waitangi. Specifically, that the curriculum should have meaning for students and connect to their wider lives; engage and support their families, whānau and communities; that there is a need for the curriculum to reflect the cultural diversity, values and histories of all people, and that the bicultural foundations—including the Treaty of Waitangi—are recognised; that all students will have the opportunity to learn Te Reo me ōna tikanga Māori (the Māori language and traditions).

Te Marautanga o Aotearoa (Ministry of Education, 2008c) is used to inform curriculum for Māori-medium schools, including kura kaupapa Māori. It upholds the status of Te Reo Māori as the Indigenous language of New Zealand, and provides a framework for teaching and learning that is informed by Māori cultural practices and paradigms. It states that: ‘for learners to succeed, the school, the home, the hapū, iwi, and community must work together constantly’ (p. 2).

The Te Reo Māori curriculum guidelines for English-medium schools (Ministry of Education, 2009d) provide guidance for programme planning and delivery of Te Reo Māori in English-medium schools, where Te Reo Māori is taught as a language additional to the language of instruction. They state that ‘success in learning depends on teachers and schools building productive relationships with students, whānau and communities as well as with the students themselves’ (p. 29). At a higher level, the National Administration Guidelines (Ministry of Education, 2010a), known as the NAGs, outline desirable administrative practice for schools and boards of trustees. These include requiring schools to work in consultation with the school’s Māori community, including whānau, hapū and iwi (Ministry of Education NAG 1 [e] and 2 [c]), while the Education Act (1989) requires boards to consult with parents once every two years on the delivery of the health curriculum and to adopt a statement on the consultation process.

Ka Hikitia (Ministry of Education, 2008a) is the second Māori Education Strategy published by the Ministry of Education. It identifies multiple partners who should be included in the education of children, to have what it describes as a Māori potential approach. Alongside learners, educators and parents, it includes whānau, iwi, providers, Māori communities, enterprises and Government. This is described by some as a ‘Māori potential’ approach, in which partners are encouraged to consider the value and contribution of each contributing group, rather than focusing on deficits and difficulties. *Ka Hikitia* states that each of these parties has a distinct role to play in the education of Māori students. It broadly describes the essence of these partnerships, but little guidance is provided on what those roles look like. Accordingly, culture and education are positioned as interconnected. It presents a hypothesis that:

Māori children and students are more likely to achieve when they see themselves, their whānau, hapū and iwi reflected in the teaching content and environment, and are able to be ‘Māori’ in all learning contexts. (p. 20)

The decision making over how much of the culture is interwoven lies with schools, as it is up to them how they interpret *The New Zealand Curriculum* (Ministry of Education, 2007a) and *Te Marautanga o Aotearoa* (Ministry of Education, 2008c) to determine the content and contexts of learning (Ministry of Education, 2008a).

In the handbook *Collaboration for success* (Ministry of Education, 2011d), a list of recommendations for facilitating collaborative Individual Education Plans (IEPs) is provided. Much of the advice provided to support successful collaborations is focused on technical features assisting with the organisation and logistics of setting up meetings. This includes rudimentary things, like ensuring that times are mutually agreeable and that the meeting is held in a comfortable space for all, which may mean away from the school. Separate sections are included (titled ‘Collaborating with Māori Communities’ and ‘Following the Principles of the Treaty of Waitangi’) but cover less than half of a page, and provide little more than surface information (Ministry of Education, 2011d, p. 9). The first section states that:

collaboration is a fundamental concept to Māori. Partnerships with Māori communities—including whānau, hapū, and iwi—are often more successful when schools have an awareness of tikanga around collaboration and help community members feel safe to participate. (Ministry of Education, 2011d, p. 9)

It does not, however, provide guidance on how this might be achieved or what the tikanga of collaboration might be. The latter section suggests basing IEP development on three Treaty of Waitangi (1840) principles: partnership, protection and participation. It recommends awareness of unequal power relationships, the importance of protecting and enhancing students’ self-perceptions and cultural identity, and the need to be visible and seen as a valuable member of the community.

3.5 Approaches and Models

The Ministry of Education (2011c) emphasises that ‘partnerships and collaboration do not just happen’ (p. 9). The following sections review literature that examines what effective collaboration looks like in practice in Aotearoa New Zealand. I select and describe two approaches and four models.

3.5.1 Approach One

The *Te Rūnanga o Ngāi Tahu Education Strategy* (Te Rūnanga o Ngāi Tahu, 1995) aims to influence and support compulsory education. It identifies quality teaching as the key system influence on student achievement, followed by good governance, management and leadership. At the time of writing, there were 633 schools in the Ngāi Tahu takiwā; however, only a handful might claim to engage well with Ngāi Tahu and possibly offer curriculum options that reflect Ngāi Tahu knowledge and experience (Te Rūnanga o Ngāi Tahu, 1995). Te Rūnanga o Ngāi Tahu's education strategy also includes the goal of nurturing Ngāi Tahu identity and its contribution to nation building. A key tactic identified is to influence the system by providing schools with access to and resources about Ngāi Tahu stories, values, culture and history (Te Rūnanga o Ngāi Tahu, 1995).

Te Kete o Aoraki (Ngāi Tahu Development Corporation, 2003) is published by TRONT as a resource for papatipu rūnanga (tribal council) and schools in their tribal boundary. The objectives of the resource were to help inform schools about Ngāi Tahu's expectations of them; to assist and support schools meet their achievement responsibilities to Ngāi Tahu and Māori students; to suggest ways for schools to develop relationships with papatipu rūnanga and to provide a framework for schools to engage with Māori communities. In the first instance, *Te Kete o Aoraki* (2003) advocates for schools within the Ngāi Tahu region to develop a relationship with Ngāi Tahu as tangata whenua, through either their papatipu rūnanga or the Ngāi Tahu tribal corporate education division. It acknowledges that many of the papatipu rūnanga (of which there are 18) may not have the capacity to respond to all school enquiries, and that responsibility may be delegated elsewhere. *Te Kete o Aoraki* (2003) breaks down the roles and responsibilities of schools, papatipu rūnanga, TRONT Education and the Ministry of Education. In so doing, TRONT communicate the need for collaborative processes and clarity about individual tasks and functions.

The preferred school profile for graduating Ngāi Tahu students is one in which students are able to understand the uniqueness of Ngāi Tahu, be confident in their self-identity as Māori, achieve equally with their peers and be committed to and able to pursue life-long learning (Ngāi Tahu Development Corporation, 2003). Ngāi Tahu has identified three

distinct characteristics that contribute to a school environment that aligns with their view of quality education. These are boards of trustees working in partnership with papatipu rūnanga with a common goal of raising achievement, involvement of whānau of Māori students in the development of school-wide strategies, and that those strategies are aligned with Ngāi Tahutanga (cultural beliefs and practices of Ngāi Tahu origin); and the approach to things Māori including tikanga and rangatiratanga is based on Ngāi Tahutanga. In each instance, schools are encouraged to consult with papatipu rūnanga to provide a safe pathway to cultural knowledge of tangata whenua. As a resource, it supports communication with all Māori whānau, but there is a clear indication that papatipu rūnanga should be the key partner when clarifying any matters of tikanga or kawa for the school.

Te Kete o Aoraki (2003) proposes that when a school values its partners, it will naturally seek ways to incorporate their knowledge systems into its formal curriculum. It suggests that Māori content should be incorporated into all aspects of the school curriculum, and that this can be supported by professional development for teachers about te ao Māori by papatipu rūnanga. Ideally, schools and papatipu rūnanga will work together to identify areas of the curriculum that need resource development, and that they then produce them or contract others to do so. Where the content is about a specific cultural practice—such as mahinga kai (food gathering knowledge and places), the Rūnanga should be consulted during the preplanning stage (Ngāi Tahu Development Corporation, 2003). There is a need to ensure that any initiatives are implemented sincerely and with genuine commitment. Not doing so is likely to predetermine failure (Ngāi Tahu Development Corporation, 2003). While *Te Kete o Aoraki* experienced implementation problems and was later replaced by alternative iwi-led strategies, it continues to provide a succinct overview of relationships recommended by iwi, and how schools might create and maintain them.

3.5.2 Approach Two

Grace (2005) prepared *He matapuna te tamaiti* for the Ministry of Education, to aid the development of key competencies as part of the national curriculum. Her model provides a Māori world view of essential elements that ‘address important learning demands and

life challenges across a variety of contexts for Māori' (Macfarlane et al., 2008, p. 111). This model uses key Māori values and constructs to establish a positive environment for relationships between students and teachers, students and students, and whānau members and the school. The model focuses on recognition of individual uniqueness—the students' mana, mauri (life essence) and wairua (spirituality).

Within the model, whakawhanaungatanga is a key construct, alongside tātaritanga (thinking and making meaning), manaakitanga, rangatiratanga and whaiwāhitanga (engagement and participation). Grace (2005) claims that the concurrent and connected presence of these constructs will create an environment that uplifts and motivates individual students to participate and achieve through learning. The model is likely to influence how students are grouped (i.e., not necessarily by year level), and the involvement of the community and whānau members with the school.

3.5.3 Model One: Hei Awhina Mātua (Supporting Parents)

This model (Glynn et al., 1997) involved collaboration between students, teachers, parents and the local community to support an improvement in student behavioural issues at school. Tools available in English and Te Reo Māori were used to determine the presence and occurrence of problem contexts, positive behaviours and negative behaviours in three different settings—on the way to and from school and at home. Strategies were developed to help increase the occurrence of desirable behaviours in each three settings. Facilitation occurred on a marae setting, where all groups—students, teachers, parents and community members—could attend. According to Macfarlane et al. (2008):

Essential features of this programme were the degree of ownership and responsibility taken by the students involved, and the way in which the research whānau (group of people involved) followed Māori customs and protocols throughout (p. 113).

3.5.4 Model Two: Hoaka Pounamu: A Tertiary-Based, Iwi-Partnered Model

While not a school-based example of collaboration, the processes and practices of the Ngāi Tahu-supported and University of Canterbury-based Hoaka Pounamu Graduate

Diploma in Bilingual and Immersion Teaching offers insights into what effective collaboration in educational settings can entail. Hoaka Pounamu is offered to registered teachers who receive a study award for the course duration. It grew from the aspirations of Ngāi Tahu for the revitalisation of the Māori language, and intends to increase ‘the number of Ngāi Tahu teachers fluent in Te Reo and of influencing Māori-medium teacher provision in the South Island’ (Greenwood & Te Aika, 2008. p. 36).

Ngāi Tahu developed the initial programme, and then partnered with the University of Canterbury, who took responsibility for delivery. Ngāi Tahu continues to support the programme as an important strategic tool in its goal of language revitalisation, and has therefore evolved a partnership with the Ministry of Education. The Ministry funds the programme delivery and the teachers’ release from their schools; the College of Education is where the qualification is accredited and programme delivery occurs (Greenwood & Te Aika, 2008, p. 41). The collaborative relationship with local iwi means that the Hoaka Pounamu programme is different to other courses offered at the university. Greenwood and Te Aika (2008) describe it as a programme ‘designed and delivered by Māori for Māori within a wider mainstream institutional context’ (p. 53). Further:

The agency of iwi in developing a practical partnership with the ministry has also influenced the character of the course. ‘It came in with an iwi sanction and backing,’ said the kaiārahi [leader]. ‘That was the essential difference from just setting up a Māori course, or a course that had Māori content.’ Thus, the programme is characterized by a Māoriness that that is not evident in other shorter Māori language courses that are part of the college’s pre-service programmes. (p. 53)

The Hoaka Pounamu programme continues to collaborate with iwi during course delivery by visiting local marae, preparing resources based on local tribal histories and attending Ngāi Tahu events (Greenwood & Te Aika, 2008). One student shared:

I think that was really valuable to get to know your whānau. We would go to a particular Ngāi Tahu papatipu marae and be able to design a resource based on their rohe, [and] then you present it back. I thought that was real awesome. Then, the following year, I had a trip with our kids in my school, and we were able to go back, and we had this whole unit on their kaupapa. (Greenwood & Te Aika, 2008, p. 73)

Greenwood and Te Aika (2008) reported one lecturer saying: ‘We can have a focus on Kāi Tahu because we are able to access experts out in the community to come in and facilitate stories around Kāi Tahu, this rohe, things like waiata, Kāi Tahu waiata’ (p. 73).

3.5.5 Model Three: Community Negotiated Mathematics Curriculum

This study looked at participation of whānau in primary school curriculum decision making (Biddulph et al., 2003, p. 152). Meaney (2000) challenged parents of children at a kura kaupapa Māori to be involved in mathematics curriculum development. The study was based on the hypothesis that parental input could ‘result in a more culturally appropriate curriculum which in turn would significantly increase the children’s mathematics achievement’ (Biddulph et al., 2003, p. 152). The study included the provision of support to parents, and a ‘framework’ to help them understand mathematics curriculum planning. The support, however, did not result in the curriculum being taught differently, and there were no significant shifts in students’ mathematical achievement.

3.5.6 Model Four: Arahou–‘The Family Model’

Churchwood (1991) investigated the use of ‘family-groupings’ at Richmond School in Auckland. While it did not relate directly to parents participating in curriculum decision making, it did involve parental input into how their children were grouped at school, with an option of siblings residing in the same classes. The strategy was well received by Māori and Pasifika parents in particular, who related to the whānau concept. No student achievement data was collected, however. The strategy resulted in increased community/parental support of the school and its educational aims, and parents became more comfortable accessing the school.

3.6 Barriers and Enablers to Communities of Practice

Bull et al. (2008) identified a number of factors that they considered to be both barriers and enablers to schools and iwi, or other community groups working together to support Māori student achievement. Teachers' beliefs about education, the purpose of schools and their role as teachers were significant factors. Parents' perceptions of teacher attitudes, how parents see their role in the education of their children and their own experience of schooling also affected the quality of home-school partnerships. Student-related factors were the age of students, with a tendency for greater involvement from younger children.

A number of school characteristics were considered to affect how well schools and iwi or other community groups could work together, including differences in school size, community make-up and type of school. Practices within the school that were considered to be positive enablers included children running events, such as three-way learning conferences and school-initiated communication and use of technology. Use of outreach workers, translators and/or community leaders to support communication between parents less confident with the English language and the school culture were also contributing factors for successful home-school partnerships. Bull et al. (2008) also found that mainstream schools were most likely to support a partnership in which 'children go to school to learn specific cognitive/academic skills from the experts (teachers). There is generally a clear differentiation between what teachers do and parents do' (p.60). They described distinctly different roles for schools and parents, the responsibility of the former being to inform and educate while the latter supports the teachers and ensures their children are ready to learn. Both mainstream teachers and parents of interviewed students largely supported this separation of roles.

Other barriers include blame, language and use of education jargon, negative attitudes and misconceptions, competing demands and strained relationships, differing values and beliefs about learning. It is common for schools to blame parents for not engaging with schools, particularly non-attendance at school-based whānau hui (Te Kura Māori, 2010). Parents sometimes find the education specific language used by teachers hard to understand. This can be a deterrent for parents to attend school-based events (Te Kura Māori, 2010).

Historical and systemic racism in New Zealand education has marginalised Māori students and affected their participation and achievement (Macfarlane et al., 2008). Macfarlane et al. (2008) explain that ‘consistent failure to understand Indigenous cultures is often reflected in the absence of culturally responsive forms of responsivity’ (p. 105). Milne (2009) discusses the challenges of overcoming the racism inherent in the New Zealand education system. Her critique of educational policy such as *Ka Hikitia* (Ministry of Education, 2008a) states that without changing the hearts and minds of teachers and principals, even well-intentioned policy becomes a compliance check-list that will not achieve the required change:

In the goal of *Ka Hikitia*, ‘Māori enjoying education success, *as Māori*,’...the two key words, ‘as Māori’ are the most important words in the whole document, and will be the two words most ignored by schools who have no understanding of what ‘as Māori’ might look like. ‘As Māori’ is destined to become another white space, in that it will be reinvented and seen as no different to ‘as Pakeha’. This is not necessarily a deliberate action on the part of our principals and school leadership, but is indicative of the lack of understanding that is endemic in our system. (p. 15)

Racism and racist attitudes are a hindrance to collaboration, as the diversity of views, or those of the ‘other’, are considered invalid or a burden on the dominant discourse. Both teachers and parents have reported that having various initiatives occurring concurrently within schools can be a barrier to authentic engagement (Te Kura Māori, 2010).

Further specific barriers for successful implementation of educational initiatives, including communities of practice with whānau and iwi, were also identified by Milne (2009). These included a lack of coherence, no assistance, a need for clear guidelines or resourcing for implementation, too many initiatives to deal with concurrently and, in specific regard to *Ka Hikitia*, ‘too many combined targets, goal statements, strategies and actions for those who are looking for a place to start’ (Milne, 2009, p. 16). Attempts by school principals to collaborate with their communities risk being viewed as tokenistic and compliance driven, rather than motivated by a genuine desire to form educational partnerships.

3.6.1 Strained Relationships, Differing Values and Beliefs About Learning

While collaboration is more likely to occur when there are positive relationships between school leaders, teachers and parents, the reverse is also true. Strained relationships create a difficult environment for collaboration (Te Kura Māori, 2010). From a Māori world view, human relationships require baseline respect and harmony to work together effectively (Glynn et al., 1997; Grace, 2005; Macfarlane et al., 2008).

3.6.2 Critical Success Factors

It is important to focus on what success looks like (Greenwood & Te Aika, 2008). Klug (2011) encourages educators to consider ‘a constellation of factors that we know influence Indigenous students’ willingness to learn and to become part of the educational system’ (pp. 187–88), so that a better picture of success can be formed and used to inform practice.

According to a report prepared by Te Kura Māori at The University of Victoria (2010), the successful outcome of collaboration is ‘a curriculum that reflects community aspirations, needs and expectations demonstrated in the teaching and learning programmes of the school’ (p. 2). The standard for ‘success’ in this section is that the factor is likely to contribute to or encourage meaningful engagement between schools and iwi, in ways that support such a curriculum, as well as better outcomes for Māori students. In some instances, the examples may be drawn from different but related settings, such as tertiary providers rather than schools, or collaboration with whānau and hapū rather than iwi alone. There is strong agreement in the literature that leadership, relationships, an inclusive school culture, good communication, partnerships that allow for shared decision making and are focused on children’s learning, and the involvement of community networks (including iwi) are features of successful collaboration (Bull et al., 2008; ERO, 2008; Greenwood & Te Aika, 2010; Te Kura Māori, 2010).

3.6.3 Leadership

Principals are key in creating and maintaining a school culture that values home-school partnerships, and doing so is often a way to boost school performance (Bull et al., 2008).

According to the ERO (2008):

Leadership is crucial in creating meaningful and respectful partnerships. Engagement between schools and their communities works well when there is vision and commitment from school leaders to working in partnership with all parents. (p. 1)

The Ministry of Education's (2010b) Māori medium leadership framework *Tū Rangatira* includes collaboration as a key focus area. Mana tangata (the potential and prestige of people) is a goal that promotes healthy relationships at all levels—personal, kura, whanau, staff, learners and the learning community. The framework also includes networking as a leadership role, wherein principals conduct 'networking, brokering and facilitating relationships that contribute toward kura goals' (p. 35). In practice, this involves four main actions: advocating and representing the goals of the kura in building relationships in the wider community, establishing relationship with a range of stakeholders to support the vision and goals of the kura, acknowledging the place of mana whenua as kaitiaki (guardians) of the area, and facilitating processes to develop strong relationships with external stakeholders (Ministry of Education, 2010b).

3.6.4 Respectful Relationships

Biddulph et al. (2003) attribute the success of home-school collaboration to:

Families being treated with dignity and respect, on the programmes adding to family practices (not undermining them), on structured, specific suggestions rather than general advice, and on supportive group opportunities as well as opportunities for one-to-one contact (especially informal contact). (p. iv)

When interactions like these occur, there is opportunity to build both informal and formal supportive relationships, which can be central to effective educational partnerships (ERO, 2008).

The concepts of whānau and whakawhanaungatanga are important features of successful collaborative endeavours, particularly those involving Māori communities (Grace, 2005;

Macfarlane et al., 2008). Whakawhanaungatanga sustains quality human relationships, necessary ‘if learning contexts are to be effective for Māori students at all levels’ (Macfarlane et al., 2008, p. 105).

3.6.5 An Inclusive School Culture

When the importance of relationships is embedded in a school’s ethos, the partnership is more likely to have a substantial effect on decision-making processes (Bull et al., 2008). Home-school partnerships are likely to be stronger when individual staff are committed to home-school partnership. This most often aligns with a belief that successful home-school partnerships are beneficial to the development of teacher practice, as well as student learning outcomes (Bull et al., 2008). Research by the ERO (2008) found that parents and communities want:

schools to be open places that respect and acknowledge each child’s background and potential to learn. When parents are engaged they feel well informed and comfortable interacting with school personnel, including their children’s teachers. (p. 2)

Consistency between the values and beliefs of school culture and home-school relationships is more likely to result in positive collaboration opportunities, including with parents.

3.6.6 Effective Communication

There are a number of informal and informal ways that schools can communicate with parents and their communities. Parents expect to be kept up-to-date with achievement information for their children, and to be provided with ‘honest, accurate and timely information’ (ERO, 2008, p. 2). It is important that schools communicate in ways that parents find useful and accessible. When engaging with Māori communities, it is important that Māori ways of communicating — kanohi-ki-te-kanohi, hui on marae and Te Reo Māori — are provided a space (Te Kura Māori, 2010). Any communication or forum is an opportunity to show respect for the cultural values, tikanga and languages of the communities, and should be treated as opportunities to use them in appropriate ways.

3.6.7 Decision Making and a Focus on Children's Learning

The ERO (2008) found that parents most value relationships with schools that are based on supporting children's learning and achievement. When establishing the rationale for collaborative initiatives, this should be considered, to increase the likelihood of parental participation. When whānau are included as decision makers in schools, they are more likely to feel empowered and willing to be involved with school-based activities (Bull et al., 2008; Shivan, 1999).

Shivan (1999) considered the empowerment of Māori whānau in a mainstream ECE setting in the Waikato area. Included in the factors reported to contribute to whānau feelings of empowerment was the involvement of Māori as influential decision makers at all levels. This factor sat alongside staff valuing the whānau concept, family having a trusting relationship with staff, a climate at the centre in which children could feel good about who they were, the respectful and appropriate incorporation of Te Reo me ona tikanga in the programme and the presence of Māori professionals. These factors resulted in a positive and sustaining relationship between the parents and ECE centre, considered to be both culturally and contextually relevant to families.

3.6.8 Community Networks Including Iwi

Greenwood and Te Aika (2008) identified key themes contributing to Māori success in four different tertiary settings around New Zealand. Four of their 21 success factors related directly to collaboration with iwi and Māori communities: high-level iwi support, active consultation with iwi and engagement of iwi with the programme, a personalised and preferably iwi-based induction, and the importance of a graduation involving whānau and the community. Their primary objective was to 'identify, investigate, analyse and report policies, programmes and practice at institutional level that implement iwi educational aspirations and strategies and the government's tertiary educational priorities and strategies in terms of Māori' (Greenwood & Te Aika, 2008, p. 8). 'Effectiveness' was determined by how well the case study programmes integrated and worked collaboratively to support iwi aspirations, as well as Government priorities.

This literature review has provided a background to this study, and informs its broad conceptual framework. International contributions to the field provided insight about collaboration, protection of cultural knowledge, the role of schools, benefits for students, social and moral imperatives, the importance of family, the contribution of quality teaching and the development of overarching theories. Selected international community of practice models and approaches that focused on Indigenous student success were profiled and barriers to Indigenous communities and schools working together were explored.

Contributions from Aotearoa New Zealand allowed for a local context, and a stronger proximity to the *puna kōrero* included in this research. New Zealand understandings about collaboration and communities of practice, benefits, teaching and learning, culturally inclusive curricula and pedagogy, parental involvement, catering for diversity, improvements to educational system performance and educational policy in New Zealand were all considered. Approaches and models were profiled and barriers and enablers to *iwi* and school communities of practice were examined, including: strained relationships, critical success factors (they may be missing), leadership, respectful relationships, inclusive school culture, effective communication, decision making and community networks including *iwi*.

In the following chapters I turn to the specific investigations that form the body of the research.

Chapter 4: Puna Kōrero One: Te Kauhua National Hui 2011

4.1 Entry into the Project	83
4.2 The Historical Context for Te Kauhua.....	85
4.3 Te Kauhua Phase One	87
4.4 Te Kauhua Phase Two	89
4.5 Te Kauhua Phase Three	90
4.6 Te Kauhua Phase Four	96
4.7 The National Te Kauhua Hui: June 30–July 1, 2011	100
4.8 Methodological Considerations and the Use of Hui	100
4.9 Kaupapa Māori Influence	104
4.10 Ethical Considerations	105
4.11 The Presentations	106
4.12 Themes Arising from Puna Kōrero One	124

This puna kōrero offers insight and new learning about how iwi and schools can participate effectively in communities of practice, in order to improve Māori student success. The investigation was informed by a two-day hui (gathering) held in Wellington over two days in 2011 as part of the Te Kauhua professional development programme. The main purpose of Te Kauhua is helping schools, whānau and iwi work together in ways that improve outcomes for Māori learners. Te Kauhua means ‘the supports on the waka [canoe]’, and was used metaphorically to represent the professional development programme supporting all teachers on the same journey, going in the same direction (Gorinski & Shortland-Nuku, 2007). The iwi and schools engaged in the programme in 2011 were considered to be key communities of practice, likely to be demonstrating effective school and iwi collaboration, and therefore were considered ideal contributors to this research. A Ministry of Education official, a former Te Kauhua Principal and an iwi education representative also presented at the hui. The hui was specifically intended to gather data for this research, but those who attended were also able to share experiences with other members of their professional learning community focused on improving Māori student success in English-medium schools. Concurrently, a Ministry of Education official was able to share policy information and affect current practice, and gain insight into what was happening in each setting.

This puna kōrero begins with an account of my personal entry into the project, then provides an historical context for Te Kauhua, including exploration of tikanga Māori and its inclusion in New Zealand education. From there, a synopsis of Te Kauhua from its inception in 2001 is provided. Key features and learning from phases one, two and three are included. The National Te Kauhua Hui, which informed this puna kōrero, took place during phase four, in 2011.

4.1 Entry into the Project

In December 2007, I was approached by the New Zealand Ministry of Education (National Office) to take up a short-term contract managing two portfolios in the Professional Learning and Curriculum Development division. I had spent the previous two years as an education facilitator for my local iwi. The work appeared complementary to my previous experience, and I accepted what became a five-year period of contract work for the Ministry of Education.

I entered the Ministry of Education at what I considered to be an exciting time for New Zealand education. *The New Zealand Curriculum* (Ministry of Education, 2007a) had just been published, the Māori immersion curriculum document *Te Marautanga o Aotearoa* (Ministry of Education, 2008c) was nearing its final iteration, and there was much anticipation about the effect of the soon-to-be-released second Māori Education Strategy *Ka Hikitia* (Ministry of Education, 2008a). The consultation with Māori communities that preceded these publications had created an expectation among Māori communities that things would be improving for Māori in education.

One of the portfolios I was responsible for was Te Reo Māori in mainstream schools. This included the publication of the first curriculum guidelines for teaching Te Reo Māori in English-medium schools. The second portfolio was the professional development programme titled ‘Te Kauhua’, a metaphor symbolising that all teachers in a school were on the same professional development journey (Gorinski & Shortland-Nuku, 2007). The purpose of the programme was to provide ‘a professional learning model that [sought] to increase knowledge and understanding about the design of professional development programmes, that maximise teachers’ opportunities to learn in ways that contribute to

enhanced outcomes for Māori learners in mainstream schools’ (Gorinski & Shortland-Nuku, 2007, p. 3). As part of the programme, teachers used their Māori student data to inform their own targeted action research projects, supporting their respective schools to reflect on its performance and informing changes that would improve outcomes for Māori students.

In my view, Te Kauhua was overshadowed by the popular Te Kotahitanga project, which gained some notoriety in the early 2000s. On one occasion I heard a colleague describe Te Kauhua as Te Kotahitanga’s ‘poorer cousin’. In truth, Te Kauhua survived on a humble budget and persisted without fanfare in a small collection of schools. Concurrently, evidence collected from Te Kauhua indicated that it was helping schools in some ways to make a positive difference for Māori students (Bull et al., 2005).

From my own observation, much of Te Kauhua’s success was due to the drive of a Ministry of Education manager, Cheree Shortland-Nuku. Shortland-Nuku oversaw the early development and implementation of the programme, and continued to monitor and support Te Kauhua throughout its course. When the programme was vulnerable, for instance when the Ministry of Education was undergoing review of funding or investment, she championed it. At the school end, individual teachers and principals desired to make a change for Māori students and were willing to lead that process. Some parents, whānau and iwi were also willing to collaborate with schools as part of Te Kauhua. Over time, Te Kauhua generated a small but significant volume of learning for the Ministry, about what works for Māori students and how whānau and iwi can be included in educationally-beneficial relationships. This includes production of digital stories online, case studies and evaluations used to inform Ministry of Education policy.

Since its humble beginnings in 2001, Te Kauhua has come under threat several times from financial constraints and departmental restructuring at the Ministry of Education. In support of its continuation, Senior Advisers to the programme argued that it should be protected because of the Cabinet paper that created it. Cabinet’s recommendation in 2000 was that there was a need to address Māori underachievement in mainstream schools. The original cabinet minutes outlined that funding was to be used to ‘pilot new and innovative approaches to professional development to enhance teacher effectiveness for teachers

working with Māori students in mainstream educational settings’ (CAB [00] M 16/6 16). A perpetual annual budget of \$267,000 was allocated specifically for this purpose.

To date, there have been four phases of Te Kauhua, with each adjusted according to reviews and feedback from participants. The initial pilot project (phase one) took place between January 2001 and 2003. The second phase followed in 2004 and 2005, phase three from 2006 to 2009 and phase four from February 2011 until December 2012.

This investigation is based on a National Hui of Te Kauhua iwi and schools that took place during phase four, in 2011. This event brought together people from around New Zealand who are actively engaged in communities of practice centred on Māori student success. The gathering provided a unique opportunity to gain insight into how iwi and schools can work together effectively, in what ways they are experiencing success, what enables communities of practice to be effective, the challenges they face and how they can be mitigated.

4.2 The Historical Context for Te Kauhua

The development of a historical context for Te Kauhua, and for all three of the puna kōrero, is important because it provides a background against which we can better understand the contemporary situation for Māori in education. Understandings about tikanga Māori vary greatly between locations and people. Two reasons for this provided by Mead (2003) are the introduction of Christianity to Māori and the preference given by politicians and schools to Western knowledge, at the expense of mātauranga Māori. This process of assimilation resulted in many New Zealanders—Māori and non-Māori alike—having little if any knowledge of tikanga Māori. This continued into the 1960s, when a gradual shift to acceptance of Māori culture and knowledge began (Mead, 2003).

During the decades that followed, the New Zealand public was exposed to tikanga Māori through various events and initiatives, including the popular *Te Māori* (1984–1987) international exhibition of Māori art, and the popular waka taua (war canoes) revival that culminated at Waitangi in 1990. The latter exposed the New Zealand public to the significance of waka [tribal canoe] to Māori people, including their history and traditions.

It was also formative for the hundreds of young people invited to participate as kai-hoe (paddlers) at Waitangi. As an 18 year-old, my husband was one of the proud young men on the waka *Tamatea Ariki Nui o Te Waka Takitimu* (name of a waka), representing Kahungunu ki Wairarapa (an iwi name).

Alongside these popular events were others of national significance that highlighted Māori advancements. These included the establishment of the Waitangi Tribunal and the Te Reo Māori case (WAI 11) in 1986 (Waitangi Tribunal, 1989); the creation of Te Kōhanga Reo, providing pre-school education in the Māori language in 1981; the conception of kura kaupapa Māori, with Hoani Waititi the first, opened in 1985; and the recommendation of the Tomorrow's Schools Picot Report (1987) that Māori communities should be able to establish and govern their own schools.

As tikanga and Māori ways of doing things became better understood in the mainstream education sector, Māori content and practices were increasingly included in schools. Taha Māori was taught with varying success. Curriculum guidelines for the teaching of Te Reo Māori in mainstream schools were planned. While it took 25 years for the Te Reo Māori curriculum guidelines to be launched in 2009 (Ministry of Education, 2009d), they—alongside other policy documents such as *Ka Hikitia* (Ministry of Education, 2008a) and the national curriculum document for Māori immersion schools *Te Marautanga o Aotearoa* (Ministry of Education, 2008c)—reflect the enormous shifts in attitude regarding the validity of Māori knowledge over the past 50 years.

It has been repeatedly noted over many years that Māori students have not been served well by the education system (Walker, 1990; Greenwood & Wilson, 2006; Waitangi Tribunal, 1989). CA in his National Hui presentation quoted Karen Sewell, Chief Executive Officer of the Ministry of Education, as saying that the education system is providing 'an unacceptable level of underachievement' (CA). In a letter to Iwi partners of the Ministry of Education Sewell explained:

system progress has not occurred at the rate it needs to; that there are some pockets of improvement and promising gains against the strategy's goals, but overall a need for more to be done to accelerate progress. I am personally disappointed that more has not been achieved but remain optimistic that we are heading in the right direction. (Sewell, 2011, p.1)

Māori students at all levels continue to be overrepresented in poor achievement data, achieving less well and less often than their Pākehā peers and as a result Māori achievement has become a national priority (Ministry of Education, 2008a; 2009c).

Ka Hikitia (Ministry of Education, 2008a) became the flagship strategy to help lead a period of change, to deliver better outcomes for Māori. It included a framework developed by Te Puni Kōkiri (Ministry of Māori Development), called the Māori Potential Approach. It focused on identifying success, building on it, recognising opportunities and realising potential. It called for attention to be paid to a number of factors, including investment in local solutions, collaboration and co-construction. Alongside this was a focus on ako:

The concept of ‘ako’ describes a teaching and learning relationship where the educator is also learning from the student and where educators’ practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and recognises that the learner and whānau cannot be separated. (Ministry of Education, 2008a)

Greenwood and Te Aika (2010) used a Māori potential approach when they profiled four successful tertiary education models that are working well for Māori. Many other school examples have been published online as digital stories on the Ministry of Education website, Te Kete Ipurangi (www.tki.org.nz). In this manner and with the same intent, this research investigates the successful collaboration practice and preferences of schools and iwi, in the hope that the key messages and findings can be used to help answer the research question: in what ways are iwi and schools working together in communities of practice to support Māori student success? In essence, how can schools respond effectively to what Macfarlane and the New Zealand Council for Educational Research describe as a ‘paradox of inclusion...within which the indigenous culture can thrive’ (2004, p. 60).

4.3 Te Kauhua Phase One

When the project began in January 2001 it was named *Te Kauhua: Māori in Mainstream Pilot Project*, commonly referred to as *Te Kauhua*. The full title reflected the intended audience: mainstream, English-medium schools. The design and development of the first phase of Te Kauhua was influenced by a small group of researchers and their work in the

late 1980s and 1990s concerned with Māori achievement and racial equality in schools. These included Adrian Alton-Lee and the late Graham Nuthall's understanding teaching and learning project, and its findings about inclusive instructional design (1998); Richard Benton's studies with the New Zealand Council for Educational Research and Royal Commission on Social Policy, on fairness in New Zealand schools for Māori students and the Māori language (1987); Russell Bishop and Ted Glynn's (1999) *Culture Counts* and its consideration of unequal power relations in classrooms; and Kathie Irwin, Lisa Davies and Lynette Carkeek's ethnographic investigation into the experiences of female Māori students at schools in the Wellington area (1994).

From this research, a hypothesis was formed for phase one: that Māori student outcomes would improve when Māori students could see themselves reflected in a curriculum, and when their teachers are supported to be reflective about their practice and to be agents of change for Māori students (Tuuta & Ministry of Education, 2004). The project offered a non-prescriptive, action research-based model that could be manipulated for different settings.

Te Kauhua sought to help schools work in partnership with their Māori community to raise the low expectations commonly held by teachers of Māori students, to encourage reflective practice and use of student data to inform decision making, to challenge deficit theory and encourage greater engagement with Māori whānau (Tuuta & Ministry of Education, 2004). Te Kauhua was offered to a mixed group of about 20 schools across the North and South Islands. The schools covered a variety of deciles, rural and urban locations, primary (including intermediate) and secondary school settings. A common feature in all Te Kauhua schools was the appointment of Te Kauhua facilitators, responsible for building a professional community, raising teacher expectations and changing teacher attitudes, skills and professional practice. The facilitator roles were internal appointments made available to existing, experienced teachers, allocated a variable amount of release time from classroom teaching. Each facilitator position required the approval of the Te Kauhua National Director.

4.3.1 What was Learnt from Te Kauhua Phase One?

An evaluation of Te Kauhua phase one found that the Te Kauhua schools had developed a range of models, elements and strategies to provide professional development appropriate to their setting and circumstances. These were considered to be unique, enabled by the non-prescriptive and community inclusive project design. Collaboration and teamwork were identified as necessary and contributory to improved relationships and communication. The importance of constructive learning partnerships and relationships of teachers with other adults in the school and local community was identified as a key theme. The evaluation identified needs for further research, including the need to investigate further ways of involving whānau in schooling, to raise Māori achievement.

4.4 Te Kauhua Phase Two

Phase two of Te Kauhua ran from January 2004 until December 2005, and had an increased emphasis on the use of Māori student data and action research, whānau engagement and productive partnerships with iwi. These focus areas were supported by the appointment of a National Director for Te Kauhua specialising in action research, and a National Whānau Engagement Facilitator, who worked alongside of the National Te Kauhua Facilitator. The National Te Kauhua Facilitator at the time identified three basic principles of Te Kauhua: the establishment of meaningful relationships with the Māori community to develop and implement shared visions for improving Māori student outcomes; ongoing professional development for school-based teacher facilitators and classroom teachers; and school-based action research (Bull, 2005). Six schools participated in Te Kauhua phase two: Cobden Primary School, Selwyn Primary School, HIS, Devon Intermediate School, Awatapu College and Kaipara College.

4.4.1 Examples of Te Kauhua Phase Two Action Research Projects

Schools in phase two developed their own action research projects, focusing on areas that they identified as important based on their own school data. For example:

- Awatapu College developed a six-point strategic plan that included projects designed to reduce stand-down and suspension rates for Māori students, maximise

Māori student retention at senior levels, support transition from intermediate to high school and foster an improved sense of whanaungatanga within the school community (Wilson & Biddick, 2005).

- Kaipara College's Te Kauhua work considered teacher practice as well as working with and engaging as a school with their Māori whānau and community. The school's approach included building stronger relationships with local marae, increasing genuine engagement with parents and whānau, learning about local history and developing better understandings of different values and personal understandings of culture (Tahuri, 2005).
- HIS began its involvement as a Te Kauhua school in January 2004, and immediately looked at teacher/student relationships and teacher expectations of Māori students. This involved a school-wide noho marae (overnight stay at a Māori meeting house) and a series of whānau hui. It was noted that Māori parent attendance was 'mediocre', and increasing attendance became an additional focus of the school (Smith, 2005).

4.4.2 What was Learnt from Te Kauhua Phase Two?

While there was no formal evaluation of Te Kauhua phase two, a summative report written by the National Te Kauhua Facilitator identified four common themes evident across Te Kauhua schools (Bull, 2005). The first theme was socio-cultural activity, evident in an increase in visibility and value of the Māori language, icons and traditions. Second were whānau engagement and the efforts of schools to create more opportunities for meaningful interactions. There was a noticeable increase in critically reflective practice among the Te Kauhua facilitators as they formed what could be considered professional learning communities, as well as the usefulness of short, regular action research cycles to influence change within schools.

4.5 Te Kauhua Phase Three

Te Kauhua phase three took place in two parts. Part one ran from February 2006 until December 2008 and supported 12 schools in undertaking their own action research projects, in line with Te Kauhua aims and purposes. Part two took place in 2009, and

phase three schools could apply for limited, contestable research funding to support extension opportunities that built on previous Te Kauhua activities. This division of phase three occurred due to the delayed completion of the formal evaluation, and the Ministry of Education's reluctance to commence phase four design and implementation until the effectiveness of phase three had been determined.

The underpinning hypothesis for phase three was that:

Māori students are best served when schools recognise that Māori students are an extension of their whānau and that whānau engage with a 'community of schools' in their region either as a result of multiple children in a whānau or through transition between schools. It also recognised that schools are best served when they are connected and have strong networks focused on raising achievement of each and every child. In this respect it is critical that the entire school community (i.e. whānau and schools) is, wherever possible, directly involved in the action research and evidence base that drive and validate the outputs and outcome of this project. (Ministry of Education, 2007b, p. 6)

The main pillars of Te Kauhua phase three were ako, *Culture Counts* and productive partnerships (Elliott-Hohepa et al., 2009). These concepts are explained by the Ministry of Education in *Ka Hikitia* (2008a) as follows:

[T]he concept of 'ako' describes a teaching and learning relationship where the educator is also learning from the student and where educators' practices are informed by the latest research and are both deliberate and reflective. Ako is grounded in the principle of reciprocity and recognises that the learner and whānau cannot be separated. (p. 20)

Research shows that student engagement and achievement improves when teachers develop positive teaching and learning relationships with Māori students. (p. 23)

Language, identity and culture counts: knowing where students come from and building on what students bring with them. Māori children and students are more likely to achieve when they see themselves, their whānau, hapū and iwi reflected in the teaching content and environment, and are able to be 'Māori' in all learning contexts. (p. 20)

Productive Partnerships: Māori students, whānau and educators sharing knowledge and expertise with each other to produce better outcomes. (p. 20)

Increasing whānau and iwi authority and involvement in education is critical to improving presence, engagement and achievement. To achieve this, parents and whānau must be actively involved in decision-making and their children's learning in all education settings. (p. 28)

Te Kauhua phase three was considered to strongly reinforce these concepts and the intent of *Ka Hikitia*, including 'the imperative that Māori have the opportunity to enjoy educational success as Māori' (Ministry of Education, 2009e).

Twelve schools from around New Zealand participated in the first two years of Te Kauhua phase three. Most had previously been involved in Te Kauhua, while four of the new schools from the South Island joined as a Christchurch cluster. The small sample of schools included in the programme represented all levels of compulsory schooling with representation from primary, intermediate and secondary schools. Of interest was the inclusion of a Christchurch cluster of three secondary schools that elected to work collaboratively, despite being in close geographical proximity, and potentially in competition for students.

Each Te Kauhua school was able to develop their own action research projects focusing on issues that they self-identified through internal data collection. These projects were supported by the Te Kauhua NC, who visited each school setting a number of times during the school year. Schools were not required to appoint a Te Kauhua facilitator, although some did. The Te Kauhua work was managed in schools in a range of ways, including through a Te Kauhua leadership committee that included principals, senior teachers and whānau members; two senior teachers—one Māori and one non-Māori—acting as co-facilitators; and with two non-teaching co-facilitators based at the local iwi office.

The final year of phase three, 2009, allowed for existing Te Kauhua schools to apply for contestable research funding to further pursue their Te Kauhua action research into a specific area of concern. Six proposals were successful, representing eight Te Kauhua schools. During this final year, the Te Kauhua phase three evaluation was conducted by Unitec New Zealand, Auckland.

4.5.1 What was Learnt from Te Kauhua Phase Three?

In 2007, Benita Tahuri, the Te Kauhua Whānau Engagement Facilitator, completed a literature review about the effective engagement of families, whānau and communities in mainstream education and the building of partnerships (Tahuri, 2007). While the intention of the review was to provide an objective assessment on a selected topic it was affected by and directly related to the reviewer's role in Te Kauhua. Six key themes were

identified that created a framework for developing and nurturing effective home-school partnerships with families, whānau and communities. They were mana whenua, tikanga; whakawhanaungatanga; mahi tika (getting it right); ma te katoa te mahi (shared responsibility); and ma te mahi taki ka ea (collaboration leading to realised potential). When considering collaboration, Tahuri (2007) discussed the need to consider the relationship between the Crown and Māori under the Treaty of Waitangi (1840). She considered this to apply to all partnerships, including those between schools and Māori families, whānau and communities. She further advocated for schools and communities to develop a better understanding of partnership, participation and protection.

4.5.2 Evaluation of Te Kauhua Phase Three

A formal evaluation of Te Kauhua phase three was tendered in 2008 and completed in mid-2009 by Unitec. The evaluation involved a bicultural research team collecting data, including group and individual interviews with teachers, principals, whānau and students from eight of the schools that had been active in Te Kauhua phase three (Elliott-Hohepa et al., 2009). The report was completed in July 2009, but the Ministry of Education did not publish the report. The evaluation found:

indications of factors which may be indirectly contributing to improvements in Māori student achievement. Overall these factors may provide insight into approaches that could have led to the instances of increased student achievement reported in a quantitative data analysis performed by Evaluation Associates (2009). (Elliott-Hohepa et al., 2009, p. 6)

From Te Kauhua phase three, research-specific factors supporting improved Māori student achievement were identified. These included evidence that teachers were self scrutinising and challenging deficit beliefs; changes in student behaviour management systems; increased focus on Māori achievement in schools in which there was a focus on transitioning, helping strengthen relationships between schools; improved transparency and communication through the use of various approaches, such as three-way student-led hui; increased use of Te Reo Māori across schools; schools being able to name and explain ways in which they were trying to work with Māori; management and systemic improvements to support schools in focusing on Māori achievement; identification of leadership as important to achieving improvements for Māori students; and an increase in viewing Māori as leaders in schools and the community.

Of specific interest to the current research, the phase three evaluation concluded that ‘collaborative relationships between schools, students, their families and wider communities (including but not isolated to whānau and iwi) were being established and further developed’ (p. 7). Some of the principals, Te Kauhua Facilitators and whānau felt that partnerships and whānau engagement could be strengthened in the future. The main way that schools included Māori in decision making was via Board of Trustee representations (six of the eight schools). Other ways included communication with individual Māori parents (through text messages, emails, phone calls, interviews and informal discussions) and communication with Māori groups (sending pānui [notices] home, whānau hui, school organised events such as homework clubs and curriculum evenings). The involvement of iwi in school-based Te Kauhua work included governance and management-level conversations; one school’s desire to align its key competencies with iwi aspirations; involvement of iwi representatives in key appointments (i.e. as Principal); attendance of iwi facilitators at iwi hui; and inclusion of iwi representatives in discussions about report templates.

The evaluation highlighted that even for these Te Kauhua schools receiving extra support to engage with iwi, the engagement process remained tentative:

Whilst all groups mentioned the issue or relationships with iwi to some extent, in school facilitators spoke most strongly about the improvement or sustainability of such relationships. On the one hand, while one school wanted to strengthen existing strong linkages with their iwi, half of all in-school facilitator groups interviewed specifically stated that they wanted to further develop the school-iwi relationship. Facilitators spoke about this from a range of perspectives including the idea that while whānau relationships were one area of involvement, hapū and iwi involvement was a whole separate issue and potentially problematic as it was recognised that hapū and iwi (in this particular area) already had multiple demands on them at present. (Elliott-Hohepa et al., 2009, p. 57)

On occasion, schools had issues identifying the right iwi to consult, knowing which iwi students affiliated with and how to find out, and bridging the relationship between the Ministry of Education and the iwi. The evaluation raised the issue of Te Kauhua documentation, referring consistently to ‘whānau, hapū and iwi’, yet included no examples of engagement with hapū. The evaluation refers to an unpublished quantitative evaluation of standardised assessment data across phase three Te Kauhua Schools in 2008. It indicated improvements made by Māori students, but due to small sample size,

could not attribute gains made to school participation in Te Kauhua. The phase three evaluation recommendations included that schools and iwi, when working together, should be clear about mutual expectations, and that schools should ‘continue to find ways to maintain or increase improvements as a result of productive partnerships with Māori’ (Elliott-Hohepa et al., 2009, p. 86).

4.5.3 Te Kauhua Phase Three Case Studies

As part of contract milestone requirements, Te Kauhua schools in phase three were each required to write and submit their own summative case study detailing the action research and activities undertaken as part of the contract. Nine of the phase three case studies from 2009, and one from phase two, were edited into a summary case study report by Ruth Gorinski (2010). The purpose was ‘to provide knowledge and guidance to inform the wider educational community about effective strategies for strengthening school-whānau relationships and Māori learner achievement outcomes’ (2010, p. 2). The case study schools and their Te Kauhua research foci were:

- HIS: the development of ako-based positive relationships that enhance the presence, engagement and achievement of students, whānau and teachers.
- Chisnallwood Intermediate School: in what ways does the provision of culturally-connected learning contexts facilitate Māori student and whānau engagement in learning and teaching?
- Hillmorton High School, Hornby High School and Lincoln High School: how, as part of a cluster arrangement, can a school foster the development of an effective professional learning community that is focused on teaching as inquiry and premised on three underpinning principles: ako, culture counts and productive partnerships?
- Cobden Primary School: how can a tuakana-teina reading programme enhance Māori learner literacy achievement and build teacher understanding of a Māori worldview?
- TAS Project One: what really makes a difference for Māori student achievement outcomes within a ‘place based’ educational context?

- Hastings Central School: in what ways do using aspects of tikanga, history and local resources in a 'place based' (Heretaunga district) curriculum enhance our learning programme?
- Ranui Primary School: what affect can parents have on their children's reading when they are given knowledge and strategies to help children read?
- TAS Project Two: the collaborative development of e-portfolios to engage whānau in the student learning partnership. (Gorinski, 2010, p. 3)

Notably, only one case study specifically focused on collaboration, and that was with whānau rather than iwi (TAS Project Two), and only two of the case studies focused on place-based education, relating to local and/or iwi knowledge.

4.6 Te Kauhua Phase Four

2010 was a year of change for Te Kauhua and the Ministry of Education group managing the programme. Key staff members left, new senior Ministry of Education managers brought new ideas about what should continue as professional development and what should end, design work had not yet been completed based on the phase three evaluation and enquiries were being made as to whether Te Kauhua should continue in its traditional form. While I had previously been contracted as the Senior Adviser to Te Kauhua, I was appointed in late 2010 as the Kaiwhakahaere (National Coordinator) of the programme, and commenced design work based on the phase three evaluation and recommendations. With groundwork completed over the Christmas period, Te Kauhua phase four commenced in February 2011. This was a time in which the importance of understanding students as culturally located learners, and the positive affect of engaging whānau and iwi in developing culturally responsive schools underpinned key Government and Ministry priorities.

In a significant shift, the Ministry of Education moved to creating Te Kauhua agreements directly with iwi, rather than involving new schools. This was considered a way to overcome challenges that schools were having accessing iwi involvement in and support for Te Kauhua work. It was believed that the change would:

1. allow iwi to select the schools they wanted to work with to support Māori achievement, rather than be approached by schools that may or may not have a former relationship with the iwi;
2. allow iwi to be decision makers determining the professional development needed by schools in their rohe to support Māori achievement;
3. allow iwi to select and manage what Māori-centric professional development should look like, and who should deliver it in their rohe;
4. allow iwi to receive direct funding to manage, in accordance with the agreed activities, rather than having to utilise other funds intended for tribal use only.

Te Kauhua established a number of initiatives with schools and iwi to enhance school capability and system understanding about how schools, in collaboration with whānau and iwi, could develop and implement culturally responsive school and classroom practices.

4.6.1 Te Kauhua Phase Four Iwi

The iwi included in the first year of Te Kauhua phase four were Ngāti Kahungunu Iwi Incorporated (NKII) based in the Hawkes Bay, Tūhoe Education Authority (TEA) based in Taneatua and TRONT, based in Christchurch. These iwi were recommended by the Iwi Māori Education Relationships (IMER) Group at the National Office of the Ministry of Education, Wellington. The recommendations were based on previous education work undertaken by the iwi, the perceived capacity of each to participate in an additional Ministry of Education contract and prior performance and delivery of successful outcomes with Ministry of Education contracts.

The focus of Te Kauhua phase four for iwi was to provide opportunities for iwi to develop education partnerships with schools and school whānau. There were three specific goals, being to build capability and understanding about:

1. What constitutes culturally responsive school practices and how they can be developed and sustained in collaboration with whānau and iwi within English-medium schools
2. What school-based curriculum and teaching and learning programmes that recognise the centrality of identity, language and culture to Māori learner success look like and how they can be collaboratively developed and implemented with whānau and iwi

3. How schools collaborate with whānau and iwi to jointly monitor the effectiveness of culturally responsive practices on improving outcomes for Māori learners. (Ministry of Education, 2011e, p. 6)

In late 2010 and early 2011, the Te Kauhua NC/Kaiwhakahaere visited once each with NKII, TEA and TRONT. The visits to TEA and NKII included a local IMER Ministry of Education official. At the time, there was no IMER Ministry of Education staff member employed in the Southern Regional Office, so the Te Kauhua NC visited TRONT alone. These visits established a relationship between the Te Kauhua NC and iwi representatives, as well as to develop an understanding of the Te Kauhua Phase Four professional development programme and how it might be delivered in each iwi rohe. This was also an opportunity to consider how collaboration with English-medium schools might look for each iwi in their respective settings.

Following the initial meetings, a tailored agreement was prepared for each iwi. The purpose of each Te Kauhua iwi agreement was formalised as being ‘to provide iwi-centric professional development to English-medium schools within [the iwi] that will facilitate collaboration between schools, whānau and iwi’ (Ministry of Education, 2011e, p. 6). The agreement deliverables included the development of a Te Kauhua annual plan, implementation and monitoring of the plan and the production of a final case study about the work undertaken. One iwi was also asked to prepare a rangahau (research) report detailing ‘iwi whakaaro about whānau and iwi engagement with English-medium schools, and how they can best work together to promote Māori enjoying education success as Māori.’

Each iwi setting had its own situated considerations and politics affecting the way that Te Kauhua was set up, and the agreements took a number of months to prepare. Both TEA and NKII had signed by February 2011. TRONT followed a different path by including an expression of interest tendering process with its 18 papatipu rūnanga, and the development of an overarching agreement with sub-agreements. This took several months, with the final agreement signed in the second half of 2011.

4.6.2 Te Kauhua Phase Four Schools

Te Kauhua phase four contracts were put in place with HIS, West Auckland and TAS with MP, Taihape. Concurrently, a cluster of three secondary schools in Christchurch—Hornby High School, Lincoln High School and Hillmorton High School—were completing their phase three contract that had been extended until mid-2011 due to interruptions caused by earthquakes.

As with the iwi agreements, the schools' focus in phase four was on building school capability and system level understanding of:

1. what constitutes culturally responsive school practices, and how they can be developed and sustained in collaboration with whānau and iwi within English-medium schools;
2. what school-based curriculum and teaching and learning programmes recognising the centrality of identity, language and culture to Māori learner success look like, and how they can be collaboratively developed and implemented with whānau and iwi;
3. how schools can collaborate with whānau and iwi to jointly monitor the effectiveness of culturally responsive practices on improving outcomes for Māori learners.

Te Kauhua phase four school contracts provided direction requiring the development and ongoing management of relationships with their school whānau and local iwi. It was expected that there should already be some initial relationship and that this would enable more meaningful education focused interaction. Schools were encouraged to take note of their individual situation and to base their activities on the aspirations of their whānau, hapū and iwi.

Te Kauhua schools commenced their Te Kauhua work in term one of 2011. Based on the contract brief and using their own student achievement data, schools developed their own situation-based action research questions. For example, the key question developed by HIS was: how can schools intentionally and authentically contribute to the development of the strong, secure cultural identity of their students?

4.7 The National Te Kauhua Hui: June 30–July 1, 2011

Within the history of Te Kauhua, National Hui (sometimes called conferences) have occurred regularly. Cathie Bull reported that between 2004 and November 2005, six National Hui took place, as part of Te Kauhua phase two (Bull, 2005). It is unknown how many occurred on marae, but all hui since 2008, as part of Te Kauhua phase three, were held at conference facilities or commercial locations.

4.8 Methodological Considerations and the Use of Hui

As explained earlier, hui are a traditional Māori way of deliberating over and solving key issues. Huis are appropriate when wanting to gain insight and perspective on a specific topic, particularly one significant to Māori people (Kara et al., 2011; Lacey et al., 2011; O’Sullivan & Mills, 2009). Hui normally follow Māori traditions, in which ‘Māori is the ceremonial language, Māori people dominate, Māori food is eaten and Māori rituals are practiced’ (Salmond, 2004, pp. 1–2). In hui, it is acceptable for dialogue to occur so that attendees can challenge ideas or offer support and encouragement. The hui process can be modified while maintaining traditional principles.

Lacey et al. (2011) developed a framework for enhancing doctor-patient relationships using hui, including mihi (introductory speeches), whakawhanaungatanga, kaupapa and poroporoaki. In a contemporary context, O’Sullivan and Mills (2009) claim that the key purposes for hui are ‘to collect, generate and disperse information and in so doing generate enlightenment’ (p. 18). Kara et al. (2011) used hui to gather data to inform a Māori health framework. Hui was valued as a method as it allowed for discussion and sharing of ideas as well as the development of common understandings. Linda Tuhiwai-Smith (2012) discusses the usefulness of hui for disseminating research rather than collecting information, the current research—like Kara et al. (2011)—used hui as the main data collection point. In so doing, hui allow participants to achieve Māori educationalist Graham Smith’s kaupapa Māori research benchmark of allowing participants to both be and act Māori during data collection (Smith, 1992).

A National Hui of Te Kauhua phase four iwi and schools were selected to gather data that would help answer the research question: in what ways are iwi and schools working together in communities of practice to support Māori student success? All previously held Te Kauhua hui were part of the annual work programme, intended to support Te Kauhua participants with their contractual obligations and support the formation of a professional learning community. The National Hui held in 2011, however, was deliberately proposed to create an opportunity to inform this pedagogically-oriented, instrumental case study. A request for funding was made to the Ministry of Education, secured in March 2011. The funding paid for all hui participants' travel to Wellington, their accommodation, food, associated expenses, facilitation, video-taping and transcription of presentation text.

The programme for the National Hui in 2011 was designed to achieve four specific objectives:

1. To support kaupapa Māori principles: *kanohi ki te kanohi* is an important principle for information sharing (Kana & Tamatea, 2006). The hui would allow this to occur, while allowing cross-pollination of ideas and insight into the dynamics of iwi leading professional learning for schools, how schools engage with *whānau*, what success indicators have been decided by iwi and schools for their projects and how they intended to monitor the effectiveness of their Te Kauhua activities.
2. To support Te Kauhua Schools and iwi to successfully meet agreement and contract deliverables, by helping them prepare a framework for their own Te Kauhua phase three extension case studies, due at the end of 2011.
3. To provide the Ministry of Education with information to support Ministry policy and investment for Māori enjoying education success as Māori. It was intended that this would help inform how the Ministry would work with iwi and *whānau* to improve Māori student outcomes. Hui proceedings were also used to provide formative data for the implementation and evaluation of Te Kauhua phase four.
4. To provide an opportunity for data collection through presentations by participants, to deliberately inform this research.

It was believed that the hui participants would offer insight into communities of practice that included iwi and schools, including identification of effective models of practice, challenges and ways to mitigate these. Presenters were selected based on their current

involvement or previous leadership in Te Kauhua. Invitations were sent to all Te Kauhua schools, iwi and Ministry of Education officials involved with the Te Kauhua programme. Three guest presenters with former experience in Te Kauhua or in iwi collaboration with schools were also invited to participate.

4.8.1 Use of Presentations

The presentation format allowed for in-depth consideration of the research topic by assigned presenters, ensuring that the presentation content provided an informed iwi, school or official perspective. Provision of a specific brief and time limit was intended to sharpen the focus of the presentations, and presenting to an audience of their peers would allow for both fair and robust critique. School and iwi participants were asked to prepare a 25-minute presentation that would help answer at least one of the following questions:

1. What constitutes culturally responsive school practices, and how can they be developed and sustained in collaboration with whānau, hapū and iwi within English-medium schools?
2. What do school-based curriculum and teaching and learning programmes that recognise the centrality of identity, language and culture to Māori learner success look like, and how can they be collaboratively developed and implemented with whānau, hapū and iwi?
3. How do schools collaborate with whānau, hapū and iwi to jointly monitor the effectiveness of culturally responsive practices on improving outcomes for Māori learners?

The iwi representatives had only recently joined Te Kauhua, so were invited to consider the schools' presentation brief and 'include information about [their] previous education work, i.e. about cultural standards or education strategy and how these have created a foundation for [their] Te Kauhua work in 2011 and 2012' (Ministry of Education, 2011f, p. 4). The interactive format was considered beneficial as it allowed participants to both reflect on their own practice and learn about what others engaged in Te Kauhua were doing.

4.8.2 Those Who Did Not Present

NT2, the education manager for Te Rūnanga o Ngāi Tahu did not deliver a prepared presentation, as she had not yet commenced Te Kauhua work. She did, however, participate in discussion sessions, enriching the hui and providing additional iwi-centric insight. NKII representatives were unable to attend due to WAI claim hearings held during the same week. Principals and Te Kauhua facilitators from the Christchurch cluster of schools (Hillmorton, Lincoln and Hornby High Schools) were unable to attend due to a 6.3 magnitude earthquake that struck a few days prior to the hui, affecting water, sewerage and electricity and closing the schools to students. The proposed absence of senior staff, in order to attend the hui, was considered too great a safety risk.

4.8.3 Use of Whakawhitiwhiti Kōrero

To encourage whakawhitiwhiti kōrero, questions were welcomed during presentations, and a question and answer session followed. This allowed participants to ask questions or delve deeper into topics identified as important rather than limiting questions to those of the researcher. Whakawhitiwhiti kōrero also allowed the perspectives of non-presenting attendees to be captured, as they engaged in asking questions and responding. Data gathered from whakawhitiwhiti kōrero is embedded in the presentation content, and attributed to the participants involved.

4.8.4 Use of Poroporoaki

At the conclusion of a hui, there is usually an opportunity for attendees to deliver farewell speeches, expressing their main thoughts about the gathering. This may include thanks, endorsement, disapproval or concern, expressed kanohi ki te kanohi. Poroporoaki begin with the manuhiri commonly moving a person at a time around the room. At the conclusion, the tangata whenua offer their own farewells, and then all may participate in a waiata and karakia. In accordance with the poroporoaki tradition, a summary discussion with all Te Kauhua participants was held at the end of days one and two of the hui. Poroporoaki were video-taped and transcribed, providing further data. The data collected during poroporoaki was collected after participants had spent time together, hearing

different experiences and opinions. This created a summative, succinct record of what participants felt was most relevant, given all that had been said and heard. Poroporoaki were held at the conclusion of day one, and also at the end of the hui on day two.

4.9 Kaupapa Māori Influence

As in Kara et al.'s (2011) research, the hui followed Māori traditional processes and kaupapa Māori principles influenced decision making. Kanohi ki te kanohi, whanaungatanga (relationships), manaakitanga, poroporoaki and Te Reo me ōnā tikanga Māori were modelled and encouraged throughout. While a pōwhiri might be expected at the start of a formal event, this hui was not held on a marae, so a less formal mihi whakatau (semiformal welcome ceremony) took place. This included the offering of whakatau (welcome and acknowledgements of people), karakia and the opportunity for all participants to provide mihimihi (personal introductions). During the hui, participants often used Te Reo Māori to explain concepts, and koha were presented to guest speakers.

4.9.1 Karakia

Karakia are prayers or incantations generally used to appeal for support or assistance with an event or undertaking, or to offer thanks thereafter. Consideration had been given by the NC about which karakia should be used at the start of the Te Kauhua National Hui. It was decided that the karakia *Ka Hikitia*, written by Tokararangi Totoro in 2008 specifically to support the implementation of the second Māori education strategy, would be used:

Ka hikitia! Ka hikitia! Hiki, hikitia! Whakarewa ki runga rawa. Herea kia kore e hoki whakamuri mai. Poua atu Te Pūmanawa Māori. He Mana Tikanga. Me Te Uri o Māia. Poipoia ngā mokopuna. Ngā rangatira mō āpōpō. Ka tihei! Tihei mauriora!

Encourage and support! And raise it to its highest level! Ensure that high achievement is maintained. Hold fast to our Māori potential. Our cultural advantage. And our inherent capability. Nurture our mokopuna [children]. The leaders of the future. Behold, we move onwards and upwards! (Ministry of Education, 2013b)

The words of this karakia were provided to all participants, who spoke the karakia in unison. At the conclusion of the hui, CR accepted the invitation to offer a closing karakia.

4.9.2 Mihimihi

Mihimihi are introductory speeches given to share personal and other relevant information at the start of a hui. They are also used to help establish relationships with others at the gathering (Lacey et al., 2011; O’Sullivan & Mills, 2009). It is common to speak in Te Reo Māori when saying a mihi. Links to geographical features and key ancestors associated with a person’s tribal background are also shared. All participants shared their own mihimihi at the start of the hui. Participants who arrived later on the first or second days were welcomed and given time to mihimihi at the earliest convenience after their arrival.

4.9.3 Te Takoha: Gift Giving

The giving of a koha (gift) from one person or group to another, as acknowledgement of contribution, status or relationship is part of tikanga Māori (Mead, 2003). The three guest presenters involved in the hui were each presented with a koha after their presentations. The koha were a commissioned painting each, by a Māori artist from Te Wai Pounamu (the South Island). The inspiration for each painting was based on a brief provided by the NC about the guest presenters’ personal background and/or journey in Māori education. Each recipient accepted his or her painting with tika (good grace) and expressed appreciation for it. Giving of koha recognised that the presenters had made sacrifices to attend the conference—through preparation and time away from home—and had also given the gift of knowledge to the other hui participants. In so doing, giving koha illustrated the associated kaupapa Māori principles of reciprocity, equivalence and manaakitanga (Mead, 2003).

4.10 Ethical Considerations

Participants were made aware via email, prior to the hui, that the proceedings would be filmed for research purposes. Full information about the research and consent forms for video-taping and photography were given to and completed by all participants. The consent covered all data, including both video and photographs. Presentation slides used

to support presentations, hui hand-outs and Te Kauhua documents were also used as supplementary data for this research.

Follow-up hui at each of the presenters' home locations followed in 2011 and 2012. These hui with NKII, TEA, HIS and TAS were an opportunity to reflect on the conference proceedings, gain additional information and allow participants to review and validate their presentation transcripts. A follow-up meeting was not held with any of the guest presenters.

The presentations were each video-taped and transcribed by multi-media company Airplane Ltd., Wellington. The transcription process was supported by a fluent Māori speaker, who took responsibility for Te Reo Māori text. Once completed, the transcripts and DVD footage were sent to the researcher for analysis.

4.11 The Presentations

This puna kōrero follows the approach taken by both Kana and Tamatea (2006b) and Greenwood and Te Aika (2010) in their publication of Hei Tauira. In this style, each presentation and its presenters are introduced independently. This includes a brief narrative to familiarise readers with the unique identity, background, experience and history of the people and setting, including involvement with Te Kauhua. The main focus areas from the presenters are provided.

Following the introductions, a thematic exploration of key messages is discussed, with consideration given to the unique perspectives of both school and iwi. Contributions from participants shared during whakawhitiwhiti kōrero are included in the key messages and interwoven throughout. I believe this approach best honours the presenters and their settings, while allowing for in-depth exploration of key messages and themes.

The presenters and presentation summaries are provided in the following order:

- Presentation 1: CA (Ministry official)
- Presentation 2: HW and CR (TEA, Te Kauhua Iwi)
- Presentation 3: LTA (Ngāi Tūāhuriri, guest presenter)

- Presentation 4: NC and NT (TAS, Te Kauhua School)
- Presentation 5: BD (former Principal, guest presenter)
- Presentation 6: CS and MS (HIS, Te Kauhua School)

4.11.1 CA (Ministry Official)

CA presented as a manager employed by the Ministry of Education. It was the only official perspective provided. It created a policy backdrop for Te Kauhua as a professional development programme. Between 2009 and 2011, CA was a manager based at the national Wellington office of the Ministry of Education. His role involved leading the team responsible for professional development for teachers in New Zealand schools, including the Te Kauhua programme. A Pākehā New Zealander, CA is the father of three adult sons and lives with his wife in suburban Wellington. While he is frank about the poor performance of the New Zealand education system for Māori students, stating, ‘if the system is not working for everybody the system is broken and something has to be done to it’, he is also optimistic that the system can be improved and explained:

So what we need to do is to learn from what is working and there are pockets of success all over the place. There are schools doing brilliantly well, there are programs that are lifting student achievement but as a system we need to bring those great ideas together and lift the system.

CA believes that the education system as a whole will improve through the new Professional Learning and Curriculum Development approach taken by the Ministry of Education from 2011. He anticipates that the newly-appointed Ministry of Education Student Achievement Function advisers will make a significant difference as they work with regional Ministry staff and schools to better identify what improvements should be made to support Māori achievement.

CA describes communities of practice as ‘a group who share and meet together about practice so that they can find ways of doing things better and that is all tied together with common goals.’ He supports communities of practice as a way of supporting Māori achievement, as they can be responsive to changing environments and tailored to the needs of different settings. CA presented the new Ministry of Education Professional Learning and Development approach as a community of practice model, featuring

students and whānau helping to inform what happens under professional development and leadership.

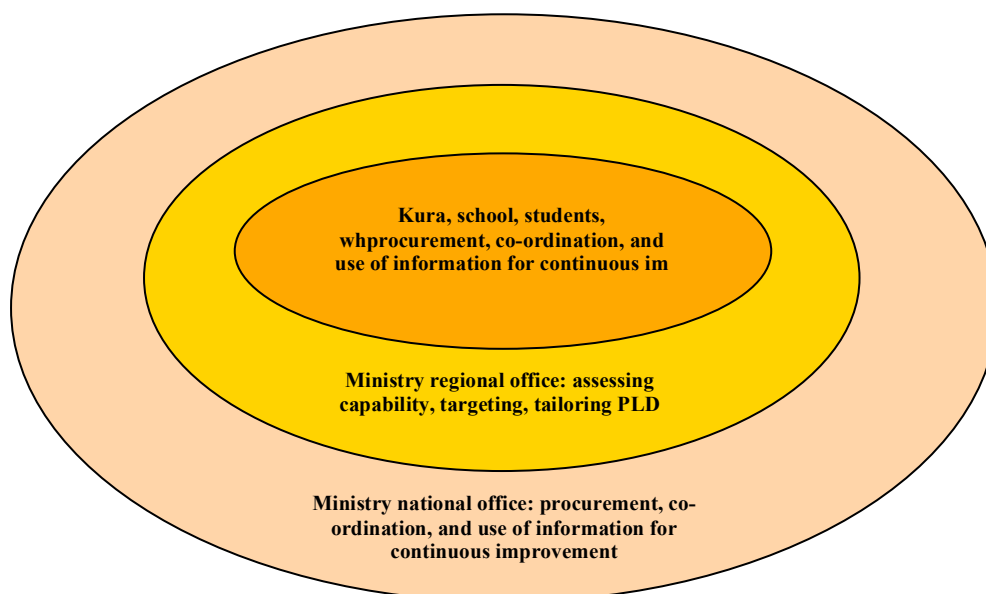


Figure 4.1: Kura at the Centre (From CA's Te Kauhua National Hui Presentation Slide)

CA described this model as flexible and a responsive way of working, allowing for partnerships with whānau and iwi. When asked about the role of iwi in the development of school curricula, CA responded that:

if it doesn't engage with its iwi it's not doing its job. And that's a two-edged sword, it's great opportunity for schools but it's a professional challenge as well cause you've got to step up to the plate and actually do that work.

Māori student success is something that CA believes iwi will need to define for themselves, and that this definition may be different between iwi:

If I was in their shoes and had to say...it would look like being able to operate successfully in the worlds that you chose to operate in. The opportunity to make choices that you want to. To be effective in a university or on the marae. To take and contribute what you want and need and live in the world that you live in.

To develop a sense of optimism about Māori student success, CA believes there needs to be an increased focus on the moral imperative of education, and better tailoring to support individual and groups of students to achieve. CA expressed:

There needs to be a moral imperative within the system so that there is an ability to walk in the shoes of others. It's not that we are producing education as a

stand-alone product and putting it on a table for people to pick up if they choose (are able to choose...). Education needs to be tailored and effective, designed for and with those who need to access it.

He also identified the need for people in education to be aware of the different paradigms of iwi and Māori regarding how success is defined, as well as work with those groups to co-construct a definition supportive to students:

As a system we need to acknowledge that there are multiple valued outcomes—not just one and all have value. It is not just a score on literacy...there is more than just units and so on. Learners need to be assisted to choose paths through the system. It is about choice and diversity. Not giving total control to kids as they need guidance too, there is a role for professional leaders too.

CA was not sure how iwi would manage working with large numbers of schools, but was keen to hear from other hui attendees so that information could be fed back to the Ministry to better support such collaborations.

During a subsequent interview, CA described a community of practice in which he thought iwi and schools worked effectively together. In his example, Ngāti Porou led a curriculum review and development strategy with 28 schools, and the Ministry of Education provided support:

The vision that they had was presented in a picture of kids in both their rohe and throughout the world. That was the beginning of learning for me that Iwi are the unit that we should partner with rather than Māori in general. I started to see things as Crown and Iwi rather than Crown and Māori as a single group...so what was important to the iwi could become the curriculum. The Māori way of working was for the schools to be working closely together.

It is CA's hope that programmes like Te Kauhua and others that support iwi and schools to work together will be supported better, and that the learning from them can be shared with a wider school audience, to help influence system improvements for Māori students.

4.11.2 HW and CR (TEA, Te Kauhua Iwi)

HW and CR presented an iwi perspective on behalf of the TEA. Most of the presentation was delivered by HW and she introduced their backgrounds in the following way:

We both work for Tūhoe Education Authority, it's an organisation that's been set up by 13 schools, i roto i te rohe pōtae o Tūhoe [in the jurisdiction of Tūhoe iwi]. Both of us are ex-Principals pretty similar to a lot of you in this room but my principalship was overseas and [CR] of course was working in one of our local schools, I had the opportunity to work with a number of different ethnic groups in Sydney in adult migrant education and it taught me a lot so what I did

was I brought a lot of that experience home. This presentation is about lived experience.

Established in 1999, TEA was three months into its Te Kauhua agreement at the time of the National Te Kauhua Hui. It was established by the 13 schools in Tūhoe to work on their behalf, and concurrently, TEA is recognised by the iwi as their educational arm. The schools are spread across three geographical rohe, and the TEA board includes representatives from each school. Ninety nine per cent of students enrolled in Tūhoe schools are Māori, with 90 per cent of having whakapapa to Ngāi Tūhoe.

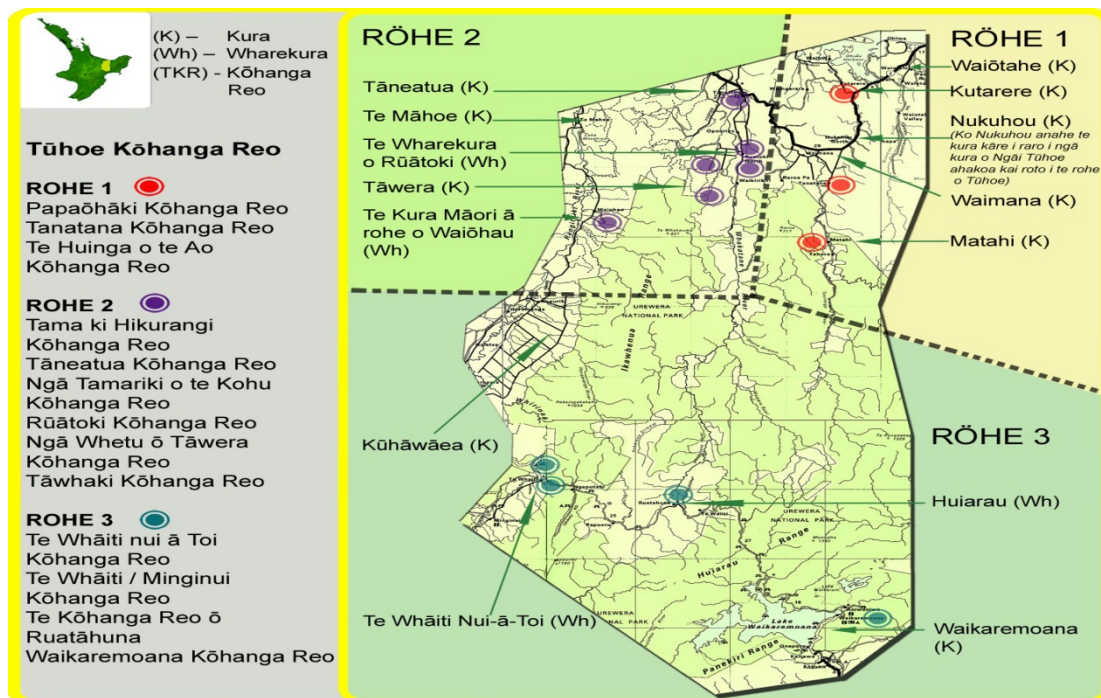


Figure 4.1: Location of Tūhoe Schools and Kohanga Reo (ECE Māori Language Nests) with Whom TEA Works

Te Urewera National Park is the central connecting feature of the schools in Tūhoe. Eleven are located within Te Urewera National Park itself. HW explained that:

for us it's home it's not a park it's actually home and this is where our knowledge is created through Te Urewera through the mountains, through the rivers, through the land itself, what emanates from the land that is us our whole knowledge base comes from this area.

When TEA entered into its partnership with the Ministry of Education in 2000, there were many issues and interventions across the 13 schools. TEA was considered a way of providing Tūhoe-centric solutions to those concerns:

We were seen as a group that would go in and look after all the issues or the intervention issues that the Ministry couldn't handle at the time and being new on the block back in 1999 we thought oh yup we can try that what we decided as an iwi group was ok no one else is going to be able to solve our issues for us except ourselves and so alongside the schools we looked at possible solutions. (HW)

Soon after TEA began its work, it identified that Tūhoe-specific knowledge and ways of doing things were missing from school settings and their curricula:

We had a look and we thought what is wrong with this model and we thought the iwi kaupapa is missing now that was back in 2000 and so our communities, our teachers, when I say our communities I'm talking about our kaumatua [elders] our kui, some of our parents who are boards of trustees our teachers decided let's have a look at developing an iwi strategy and answer to our issues. (HW)

In response, TEA developed overarching documents targeting governance and leadership, teacher supply and quality teaching, learning and resourcing (particularly for Māori medium schools). They also developed a strategic framework about Tūhoetanga (Tūhoe identity, language and culture).

In HW's view, it was the Tūhoetanga Curriculum Framework that mainstream schools adopted very quickly. The document clarified how they should go about developing their own local curriculum with Tūhoe communities. By providing a framework that included principles of teaching and learning te reo Māori as well as a focus on Tūhoe identity and culture HW believed that schools were able to be more confident in their approaches and had begun to incorporate aspects into their planning and policy documents. From there, HW felt it necessary for schools to improve at transferring theory to practice wherein the impacts could be more clearly observed in individual classrooms.

TEA schools are encouraged to develop local curricula drawing from three main areas: collective knowledge and expertise of teachers, community input and Tūhoe education fora:

What we've got the kura to do was personalise their kaupapa you know, use their community name and all of its history as what I would call the platform especially around identity and culture, it didn't matter whether they had the Reo but as long as their kids could relate to their community. (HW)

A unique feature of TEA's work with schools has been the availability and willingness of many kaumatua, fluent speakers of Te Reo Māori and community members with tribal

knowledge to support work with schools. As one example, HW shared how within one community more than forty kaumatua offered to contribute to a tribal education resource that involved recording their iwi stories. This was thought to be in contrast to some other tribal areas, such as Ngāi Tahu in the South Island, which has struggled with inter-generational transmission due to very few kaumatua and a large number of schools spread across a massive geographical area.

HW and CR consider good relationships essential for supporting improvements and change in schools. The prior relationships established by TEA were beneficial when establishing Te Kauhua agreements with the three Tūhoe mainstream schools:

As part of Te Kauhua at present we're working with three mainstream schools but in saying that those three schools have attached bilingual units and prior to the inclusion of the Te Kauhua it was those units that I was working with so for a lot of schools I'd already developed the relationship which is important in the schools that we're working with. Other relationship I mean that I had contact with the community to start off with, with the principals, with the boards of trustees working through the different contracts that are already there, working with classroom teachers both in classroom practice and at the planning level with assessments as well as working with students so my contact had already been developed. My points of contact had been already developed. (HW)

As improvements have been made across schools, there has been a reduction in families moving their children between schools, but competition remains.

The National Coordinator MRC made the following observation about TEA's Te Kauhua work:

What Tūhoe has done very well in terms of identifying some of the schools which have particular needs, the schools where they've worked on a relationship with, establishing what the opportunity is, what the needs are and then looking at putting a plan around that about what activities and things can we do or can they support their schools with, that also align with other pieces of work because it's important that it's not an isolation that Te Kauhua isn't a new thing you know it becomes that separate stream but it can relate to Tōku Ora, Tōku Tūhoetanga [an already established Tūhoe education initiative], it can relate to the other strategies but this can be a vehicle for what's being offered in that rohe and in some ways we are kind of working it out as we move forward, it is an exploratory approach because it's new and it's different.

While the three Tūhoe mainstream schools (Taneatua, Waimana and Kutarere) were included in TEA's wider education programme and community of practice, it was not until 2011, when TEA accepted an invitation to participate in Te Kauhua, that it really considered the needs of its three mainstream schools, separate from the ten Māori-

medium schools. Te Kauhua provided an opportunity for TEA to have a narrow, deep focus and develop a work programme focused on those schools' specific needs. This process had just begun at the time of the National Hui.

In summary:

- A small number of schools (13 in total) with only three mainstream schools were included in Te Kauhua.
- Student population is 90 per cent Tūhoe, 99 per cent Māori.
- The benefit of many years' previous education work has produced strategic documents and plans, which can cross-pollinate other education efforts.
- Inter-generational transmission of language and culture from kaumatua to students and teachers.
- Tailoring of schools' curricula to their local community (place based).
- Relationships take time and are beneficial in affecting improvements.

4.11.3 LTA (Ngāi Tūāhuriri, Guest Presenter)

'If you want to be culturally inclusive in curriculum practice...you've got to...document the landscape with your iwi.' (LTA)

Ngāi Tūāhuriri is a papatipu rūnanga with its own tino rangatiratanga (self determination) and status as mana whenua for about 170 schools in North Canterbury and urban Christchurch. It is one of 18 papatipu rūnanga that comprise Ngāi Tahu–New Zealand's largest iwi, geographically. Ngāi Tūāhuriri has not been formally involved with the Te Kauhua programme, but several schools in the Ngāi Tūāhuriri takiwā have been.

LTA attends many education meetings and fora, where she represents Ngāi Tūāhuriri. She is mandated to speak on behalf of the papatipu rūnanga, and provides iwi-centric insight into planning, review and analysis. LTA is a qualified and experienced Māori educationalist, with a long track record as an iwi advocate. She has whakapapa to Ngāi Tahu and other iwi through both parents. She was raised in the South Island and has whakapapa to Ngāi Tahu. She also has whakapapa to Ngāti Awa and Te Whānau Apanui. LTA is currently the Head of Aotahi, Māori and Indigenous Studies at the University of

Canterbury, and her research is centred on Te Reo Māori, bilingual and immersion education. In recent years, LTA has worked in Ngāi Tahu tribal education and Te Reo initiatives, and has been involved in pan-tribal education initiatives at the local, regional and national level. This includes leading Hoaka Pounamu, a postgraduate diploma in bilingual education at the University of Canterbury, developed collaboratively with Te Rūnanga o Ngāi Tahu, and involves a number of the papatipu rūnanga. LTA is a well-respected stalwart of Māori education in Te Wai Pounamu. She is the mother of two sons, the eldest currently a teacher of Te Reo Māori at a kura kaupapa Māori (Māori immersion school).

In her presentation, LTA identified and discussed three key matters for schools to consider when engaging with iwi in communities of practice. First, being able to navigate the complexities of engagement with mana whenua in urban areas in which there may be several iwi and/or confusion about who can speak for the local iwi:

For people who are in schools they need to know which iwi region they're in and which iwi and local marae, who are the mana whenua and this is something really complex if you're in an urban area, very very complex.

I think we need to unpack in our communities what we mean by some of those terms because they're going to mean different things in different areas. In Taihape it might be easier to just see who your local iwi are but I'm sure in Henderson and Auckland and Hamilton, Hamilton it was clear for me the east side of the river was Ngāti Wairere on the west side was Ngāti Mahuta and you knew that but within those hapū were smaller whānau groupings so it's really important it's another step and it's really confusing for staff thinking oh what's the difference they're the local iwi and that probably is it at the end if you're not engaging with your local iwi if you're not engaging with your local whānau Māori but sometimes again it's quite hard to work out those relationships.

Second, teachers and school leadership need to understand Māori terminology used to describe different groups, differentiating Māori people according to their connection to the land. This includes people who may live nearby or be part of the school community, but not necessarily have ancestral connections to the local tribe or have the authority to speak or act on their behalf. Iwi kāinga (local people), mana whenua (people with Indigenous rights to an area), mata waka (people from tribes located in other areas), ahi kā (burning fires of occupation) and ahi mātao (fires that no longer burn/are cold) all refer to different Māori groups. Such differentiation encourages the use of specific terms, rather than just 'Māori' as a mass grouping.

Finally, it is important to understand who should be consulted with and about which kaupapa, and then being able to engage with those people:

How do schools know who to engage with for a start, who does have mana over the whenua, is it the iwi kāinga, is it Ngāti Whātua who live there if you're south of the airport, in Manukau it's Tainui, how will schools actually learn this, who teaches them this knowledge because that's really really hard for schools to know who the iwi kāinga, there's no course for teachers around this and I think that some of the teachers about who do we consult with and who says this person is a kaumatua, who says this person is a leader, so some of the things we're going to talk about are really about the dynamics of iwi and how complex it can be for schools. (LTA)

When forming communities of practice, it should be considered whether there is a need for Māori representation, or if more specific representation that will be recognised and accepted by local iwi is preferable. As schools often ask Māori people for advice on tikanga, and tikanga differs from region to region, LTA believes that this type of knowledge should be sought from mana whenua, iwi kāinga or their mandated spokespeople.

Resourcing and human capacity to meet school demand were identified by LTA as ongoing dilemmas for iwi. The provision of strategic documents has been useful, but schools need someone they can contact and be supported by while implementing such plans. Talking about *Te Kete o Aoraki* (2003) LTA reflected:

We sweat a lot of tears over this and arguments and we released it, it's a beautiful document about what our iwi expectations are for schools but unfortunately it sat on many school shelves and collected dust because people don't know how to implement.

LTA supports the recent production of a Ngāi Tahu tribal education plan 'Mahere Mātauraka', which includes three core goals and the use of mandated mata waka Māori to support implementation:

[S]o we learnt as a tribe then to thin that down and we produced something at the very bottom called Te Mahere Mātauraka which just had three core simple goals to increase the provision of Te Reo Māori...to raise achievement and engagement in education for Ngāi Tahu and the third one was to provide the strong identity in Ngāi Tahutanga for our tamariki by producing resources.

We need mata waka, we would not be able to support those schools all on our own we don't have full time paid workers to do that individually with those 170 schools so that's the kind of difference.

Awareness of local history and stories, about both iwi and the school and its relationship with Māori, would support better engagement between schools and their Māori communities. LTA provided the following example:

I want to talk now about Kaiapoi pā....The local high school 8km away from this pā site which is in our tribal area and our hapū area and is our hapū's history sent out an email [...] to say they were going to have a world Guinness Book of Records challenge and they were going to do the haka 'Ka Mate, Ka Mate' as the haka for the challenge and I read the email and I thought this is crazy, don't they know the history of that haka? Don't they know that 8km down the road is Kaiapoi pā where that haka was used well supposedly by Te Rauparaha and the warriors at the time? We've all settled that now but at the time that's a little bit insulting to be using that haka to break a Guinness Book of World Records so we sent an email, well I did.

LTA supports the development of resources focused on local Māori stories and sites of significance to help schools be more aware of considerations important to iwi and Māori. She believes that if schools are to be culturally inclusive in their curriculum practice, they need to document the landscape with their iwi. Professional development is another mechanism that LTA supports. However, capacity for iwi to be involved directly as service providers of professional development can be problematic.

4.11.4 NC and NT (TAS, Te Kauhua School)

Since 2006, TAS has been part of a community of practice with their local iwi, Mōkai Pātea, and the Otaihape Māori Komiti, who represent the iwi's education voice. Through the Te Kauhua programme, the Ministry of Education has funded two part-time facilitators, NT and NC, who described the purpose of their work in an unpublished report to the Ministry of Education as:

raising Māori student achievement in a mainstream setting. These supports include the development of teacher pedagogy (data driven decision making, productive partnerships, culture counts) via action research, improved student and whānau engagement, and the acknowledgement and affirmation of Māori culture. (Chase & Transom, 2011, p.2)

The iwi of MP rohe includes the hapū and marae with genealogical ties to the common Toi ancestor Whatumāmoa, and link to the Takitimu waka. Geographically, MP hold mana whenua influence over a large area, covering Waiohuru in the north, the Ngaruroro River and summit of the Ruahine ranges in the east, Taihape in the west and Hunterville

in the south. Within this boundary, TAS provides education to a large number of Māori students, many of whom have whakapapa to Mōkai Pātea.

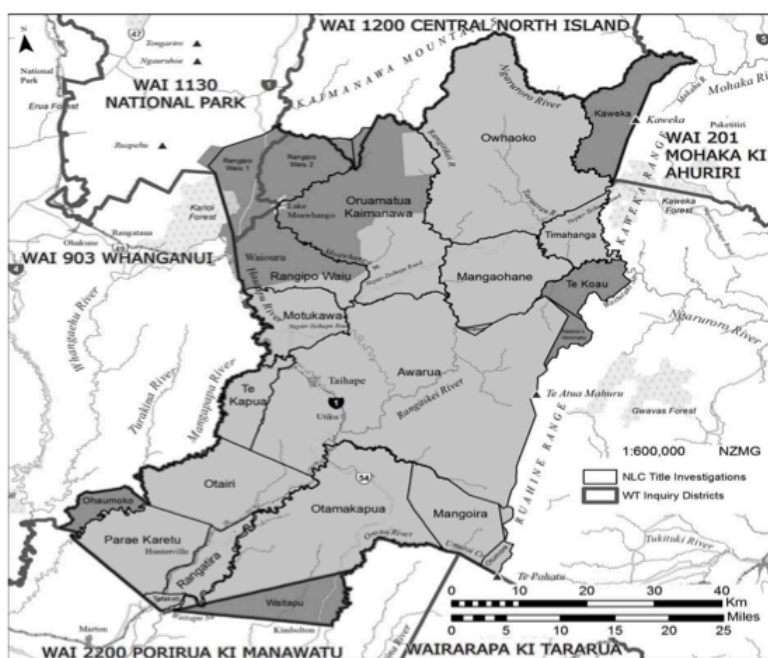


Figure 4.3: Geographical Boundaries of Mōkai Pātea

TAS has a roll of 270 students, with a 60 per cent Māori student population. It is a rural, co-educational year one to 13 school with 28 teachers. TAS became an area school as the result of the merger of two schools in 2009, Taihape Primary School and Taihape College. The school motto is ‘Leading me to lead my learning’.

Both NC and NT are Māori women who have been involved with the school and local iwi, Mōkai Pātea, since the community of practice began. They also have whakapapa to Mōkai Pātea:

That’s the rohe of my people the Mōkai Pātea the descendants of the fire of Tamatea the traveller come and he married into the people who were indigenous to the whenua and he left us his remnants and we’re not the only one that own him or say that we’re descendants of him but he married us and we stayed there and we lived. (NC)

The presentation by NT and NC provided many practical examples and insight into successful collaboration via the community of practice. Strategically, the facilitators tried to affect policy and high-level decision making:

It’s not like iwi can come at the beck and call for every raru [issue] that happens but we do define what we want to be involved in and that’s in the strategic

planning, what are the strategic goals, how does what we believe is important Tikanga, now we've learnt, how is that reflected in our school policies so that it's reviewed as normal practice not at the ones of new principals that come and go because we have a good relationship with one and then a new one comes and we have to start all over again and it's like re-establishing that. We now want to be able to put it into the policy. (NT)

This was supported by the appointment of two iwi representatives to the Board of Trustees.

The overall focus of TAS's Te Kauhua activities in 2011 were:

- culture counts: that the culture distinctiveness of MP is seen, heard and felt at TAS. When TAS is able to do this with integrity, then there will be a platform to acknowledge/affirm culture distinctiveness of Māori;
- productive partnerships: that students, whānau and iwi share knowledge and expertise to produce better mutual outcomes.

Resultantly, the community of practice has worked together to define localised success measures for the school that relate to Māori kaupapa, relationships and representation.

These include:

- that increased numbers of staff and whānau feel that culture counts at TAS;
 - staff role modelling is evident;
 - tikanga included in usual practices and systems;
 - clear expectations for students/whānau;
 - students/whānau are well prepared.
- increased numbers of whānau engaged in co-constructing learning pathways with deans and teachers;
- the wider school community (iwi) is engaged in supporting school vision and mission;
- all teachers are actively improving relationships with all the parents/whānau of students.

4.11.5 BD (Former Principal, Guest Presenter)

The first involvement that MP had with TAS was BD's pōwhiri, when he began as Principal in 2006. BD had previously been at a school involved in Te Kauhua phase one, and he believed that with a 60 per cent Māori student population, Te Kauhua would be a

beneficial professional development programme for Taihape Area School and the Taihape community. With the support of Mōkai Pātea, his application to the Ministry of Education was successful and over a few years TAS became a beacon school for Te Kauhua and Māori student success.

As an experienced school leader, BD's presentation provided insight into the opportunities and challenges for schools forming communities of practice with iwi, and how they can support Māori student success. The overall impression from his presentation was that he is deeply committed to Māori achievement, and has a desire to improve the system so that Māori can achieve better outcomes.

Reflecting on the past decade, BD provided a frank assessment of how education looked from his perspective:

Ten years of Te Kauhua I call this the benevolent decade, the last 10 years while yeah a little bit stressful but it's pretty cruisey. With Te Kauhua and that it was, there was lots happening in education, new curriculum and you could almost get away with doing anything as long as you were doing something. You know ERO would come and see as long as you're trying to make improvement you'd get away with it. It was also a decade focused on doing things right and that's just a nice way of saying compliance.

BD believes that improvements can be made in a number of ways, including schools addressing Māori achievement by breaking it down into manageable project parts, such as: whānau engagement, relationship building, appointing staff with local cultural knowledge, and planning for iwi-centric teacher professional development. He also identified the removal of racist teachers, planning for sustainability and especially developing common understandings of what success for Māori students' looks like, as required in order to gain traction.

BD anticipates that systemic improvements will be more difficult to achieve in the future:

We're in hard times and middle-class Pākehā are in harder times than they've had for a long time.

When people are in harder times they don't like other people getting things that they haven't got, so and I've been finding that out when I've been having discussions about allocation of resources and staff to addressing issues of Māori underachievement. And that's interesting how people's true colours come out.

In his opinion, it can be difficult for schools wanting to improve Māori achievement to become involved as Ministry-funded initiatives have limited funding or inflexible

participation criteria. They may apply but are declined. Without resource support and professional guidance it can be very difficult to make any gains.

For schools already working in communities of practice, consideration should be given to succession planning. For instance, if funding support is being received, there should be active planning for what will happen when it ends. Or, if individuals are heavily involved in community leadership, ensuring that the community can continue to operate successfully if or when that individual leaves.

It has been frustrating for BD to observe some schools that have not made the most of opportunities to participate in initiatives such as Te Kauhua. He sees their lack of commitment as a drain on limited funding that should be used carefully to support Māori student success. When schools do achieve well, he thinks their success should be promoted and profiled, from which other schools can learn. These successful models can be used to help disseminate knowledge about what works well, and may include aspects that can be transferred elsewhere.

When approaching curriculum, BD recommends that schools look first at their values, and that they try to align these with the values of their community. He believes that when school values align with iwi values, a much stronger starting point from which to work is created, and other aspects of the curriculum will flow from these values easily. When planning for improvement, BD recommended that schools should start by breaking 'big picture' goals down into small parts, and then work out what can be changed and where to begin. In this way, more tailored activities can be found that will impact positively on Māori student achievement. Small increments and alignment in areas such as values, learner requirements, staff skills, resourcing, partnership building and leadership capacity will then contribute to overall gains for Māori student success.

Several times during his presentation, and during whakawhitiwhiti kōrero too, BD spoke about the need for schools to have a good understanding of how success is defined for Māori students. Likewise, BD advocated well-defined cultural competencies for teachers that would provide clarity about where improvements could be made:

We need to agree; I've said that before on what achievement looks like. Need immediately develop cultural competence in teachers training as teachers, staff

and principals and boards of trustees, we are pussyfooting around by trying to do all of these things if we've got blatant or sneaky racist people on our staff or on our boards. Because they will be undermining things there so we need to have some you know cultural competency in our schools, some degrees, and we need a continuum to move teachers along so they can be helped.

BD recommended that schools begin the process of working with iwi by developing insight into local tikanga, aligning school values to iwi values, listening to iwi and finding out about their education strategy and hearing from some Māori students about how they would like things to be at school. By supporting an effective community of practice between TAS and Mōkai Patea, BD was able to provide some stability after he left. The community of practice remained, providing leadership in his absence.

4.11.6 CS and MS (HIS, Te Kauhua School)

HIS is a decile three, co-educational intermediate school (years seven and eight) in West Auckland. In 2011, the school had 534 students, of whom 29 per cent (153 students) identified as Māori. In 2013, total student numbers increased to 560. BD2, the Principal of HIS, describes the school as ethnically diverse, where:

students come from all over the country, most of [the Māori students] would be from Ngā Puhi so from up north but from all over the country. Decile 3 and 153 Māori students, which is about 30 per cent, 30 per cent Pasifika, 30 per cent Māori and 30 per cent other and New Zealand European.

The mission statement states that 'Henderson Intermediate School will provide a range of curriculum experiences to prepare students for secondary school while recognising that the needs of children and their learning shall always be our prime concern and our first priority' (HIS, 2014).

The Te Kauhua facilitators, CS and MS, presented at the National Te Kauhua Hui on behalf of HIS. The pair offered a complementary gender, age and racial combination. CS is Māori, male and the father of two young children. MS is female, South African and the grandmother of two children, one of whom has a Māori mother. Each facilitator claimed to have a personal interest in helping Māori students succeed at school. For MS, she felt that if she could help improve the education system for the grandchild who was Māori, there would be benefits for the other grandchild, too.

HIS began its involvement in Te Kauhua during phase one, in 2002. Initially, HIS Te Kauhua activities were low level, focusing on bringing students into the school for non-learning related activities such as meals or sports, and had low parental support. They have since moved to a model centred on ‘asking, listening and acting...and really being aware of what we were asking’ (MS) in order to work towards a shared understanding that could be acted on in educationally-beneficial ways.

HIS’s phase three Te Kauhua work focused on the research question: in what ways can the development of ako-based positive relationships enhance the presence, engagement and achievement of students, whānau and teachers? MS shared their inquiry:

Our students are achieving we know that...but how do we get to true partnership, true working together and the true sharing of power and hopefully in this phase we will get to know more about that. (MS)

MS stated that ‘respect and trust are key’ in forming effective communities of practice, and that this is built over time. HIS identified that as an intermediate school, the 50 per cent turnover of parents every year is a challenge to forming communities of practice. This was not considered an excuse not to form communities of practice, but was a factor that the school worked around. The facilitators found that what parents said about the school in the community affected the attitudes and beliefs of future parents. This was one way that longevity was being worked towards. In her presentation LTA presented on the complexities for schools of forming relationships with iwi in urban settings, very applicable to HIS in West Auckland. HIS has periodically approached several iwi authorities located in proximity to their school, but have not gained any formal support.

As some Māori parents were past students with long-term negative perceptions of the school, HIS created a Māori-centric space in a building separate to the administration. This became a place in which Māori parents could meet with the Te Kauhua facilitators or other parents or teachers, to discuss teaching and learning. CS claimed that HIS students whose parents attended school-based whānau hui were ‘the best attenders, made the most academic and social shifts and weren’t present in any social and stand-down data at all.’ Based on this, the school made considerable efforts to encourage parents to attend hui, including having hui options for parents of Māori students, parents of bilingual students and parents of Pasifika students. Through the hui process, parents of Māori students were actively involved in the review of HIS’s reporting templates and in

informing how national standards were reported on. CS felt that the ideas generated by whānau were better than what the school had offered previously, and he preferred to use the new reporting templates. CS used teacher demand for documents focusing on Māori achievement, such as *Ka Hikitia* (Ministry of Education, 2008) and *Te Aho Arataki Marau mō te Ako i Te Reo Māori* (Ministry of Education, 2008) as indicators of increased commitment to Māori student success.

The HIS Te Kauhua facilitators provided two specific examples of positive initiatives arising from their whanau-centred community of practice. The first focused on improving attendance. In this initiative, the school and whānau community met to discuss ways that attendance might be improved, particularly for frequently truant students. As an alternative to the traditional use of truancy officers, whānau suggested using students who had good attendance to follow-up with students who were not attending. MS summarised the whānau initiative and its impact this way:

They called us to their hui and told us to bring the attendance data who the kids are, where they are, what they're doing and what we've done to fix it, they came back to us with we want you to pair up a good achiever and a bad achiever within the school, we want them to be buddies we want to have a quick discussion in the morning about why they came to school that day, how is school going to be that day, any issues for them, are you going to be here tomorrow, what can I do to help you get to school tomorrow that sort of stuff and if the kid was away their buddy would ring up their house and see are you coming to school today and talk to someone at home whereas that kid, rather than the school and that had more of an impact than us ringing, that had more of an impact than the professionals we had going to drag the students to school, the heavy hitters started attending and that came from whānau hui not from the school, that was their recommendation to us, hey try this so that was ako in practice within our school. We couldn't fix it and the whānau helped us fix it.

A second initiative was a revised system for reporting on student achievement. The school whānau provided feedback about what they wanted to know about their children's achievement, and highlighted concerns about the descriptors commonly used for national standards. The whānau helped develop a template that reported on gains made, rather than outcomes alone. This allowed parents to track progress made over the students' time at HIS, 'so they can see shifts over the two years they are at our school and [if] they don't see shifts then they can go and see the teacher and ask what's going on here' (CS).

4.12 Themes Arising from Puna Kōrero One

Te Kauhua—and specifically the Te Kauhua National Hui held in 2011—provided insight into ways in which schools and iwi can work together to support Māori student success. The main themes from puna kōrero one: individuality of different communities of practice, whakawhanaungatanga and positive relationships, and how Māori student success is defined. In addition, a significant iwi voice was gained about iwi experience engaging with schools to support Māori students. This has been presented as the final theme.

4.12.1 The Individuality of Different Communities of Practice

Although the participants each expressed concern or made a statement about the New Zealand education system and its historical and ongoing underperformance for Māori students, a deficit view was not used to inform their approaches. Rather, the reality of underperformance provided an impetus for the participants to work together and achieve better results. The approaches taken by Te Kauhua participants highlight multiple ways of approaching school-iwi partnerships, and that in order to be more successful, they should be tailored for their individual landscapes: ‘What I heard this morning is there’s no one answer to what’s happening in the schools, there’s no one approach’ (HW).

Hui participants were able to describe a range of ways that they were either directly involved in communities of practice, or that they had observed elsewhere. Much of the sharing reflected progression made by communities of practice, moving from modes of practice where the Māori participants were passively engaged, to Māori participants taking leadership, being demanding and actively contributing.

As an example, the TAS and MP community of practice was focused on working together to develop a review process for monitoring the success of efforts to support Māori achieving education success. This involved developing a working communication strategy between stakeholders, co-constructing success criteria, collating stakeholder voice, defining clear roles and responsibilities for the review process, independent auditing and sharing information with stakeholders. As NT explained:

If culture counts, what does it look like? If culture counts what will we hear? If culture counts what will we see? What actions will we see being role modelled? By everybody within our community and our school community and the productive partnerships like the collaboration and the co-construction together to be able to move forward it's not a directive so that the equability of everyone having a voice and moving together. It's not unbalanced or one party being stronger than the other it's about the co-construction so these are the two key focuses that we're focusing in on at the moment.

TAS set specific measures that could be used to monitor the success of efforts to improve engagement with whānau. A primary goal was to increase the number of whānau engaged with the school, made measurable by developing indicators that aligned with changes in both comfort levels and confidence of whānau to speak with teachers. In tandem, measures were put in place to gather data about the changes in belief and attitude of the teachers towards the importance of whānau involvement in the learning of their tamariki.

In contrast, HIS focused their Te Kauhua efforts on developing strong relationships with whānau and establishing ways of working with them in consistently and transparently. Resultantly, they found that whānau have become more involved in and demanding of the school. Their community of practice was positioned in a way in which the school wanted whānau to provide leadership to inform what could be done to enhance the educational experience of Māori students at HIS. The journey was summarised by MS:

Our journey at Henderson Intermediate has gone from bringing parents in and families into watch a kapa haka performance...we would like to go onto partnerships, working together and sharing power. That is the phase we are in at the moment...how do we get to partnership, to working together and the two sharing of power and hopefully in this phase we'll learn more about that.

It was considered important to provide the school whānau with a range of options for engaging with the school.

The individual tailoring of each community of practice is crucial as it allows all participating members to be involved and to contribute to determining the priorities of the group. As CS, a school Te Kauhua facilitator described:

It was also important for Māori parents whatever hui they find comfortable or the time suited because these were over a few weeks and some came to more than one they saw that they were the same messages were getting passed

through every hui, maybe different cardboard data but it was the same message, nobody was getting short changed there was total transparency.

This process helped improve perceptions of the school and schooling. It also improved perceptions of authenticity that the school was genuinely trying to improve Māori student success.

4.12.2 Whakawhanaungatanga: The Power of Positive Relationships

If you don't have a good relationship it is not going to work. (HW)

Hui presenters each spoke about the importance of positive relationships between schools and iwi as the precursor to participating in communities of practice that could support Māori student success. In situations in which there were not good relationships, it was considered difficult or impossible for iwi and schools to work together. In those situations, it was recommended that schools invest in creating a relationship before embarking on collaborative projects.

Iwi participants supported the view that established relationships and concerted efforts to build positive whakawhanaungatanga are essential for successful communities of practice. LTA said: 'Relationships is everything that I would probably come back to being pono [honest] with people when you're talking'. LTA provided this example of how Tuahiwi School (a school located next to her marae) had articulated whakawhanaungatanga in its school values:

We will acknowledge and build strong relationships with all people, understand where they come from and accept all differences. We will exercise tuakana-teina in and outside of our classrooms showing respect for one another. We will practice whānaungatanga by sharing our knowledge so that our whakapapa and stories will exist in everyday life.

In the case of the TEA, HW reflected on the friendships their organisation had made over time, and recommended the use of such relationships as a platform for creating new communities of practice, including schools and iwi: 'We had lots of good friends, relationships are vital in this kind of work and if you establish good friends I think a lot of you have done it anyway but that's how we managed.' Former contact with schools and school communities in their area was recognised by HW as easing the way to working

with schools as part of the Te Kauhua initiative. She illustrated this with the following example:

As part of Te Kauhua at present we're working with three mainstream schools but in saying that those three schools have a taste bilingual units and prior to the inclusion of the Te Kauhua it was those units that I was working with so for a lot of schools I'd already developed the relationship which is important in the schools that we're working with. Other relationship I mean that I had contact with the community to start off with, with the principals, with the boards of trustees working through the different contracts that are already there, working with classroom teachers both in classroom practice and at the planning level with assessments as well as working with students so my contact had already been developed.

While Te Kauhua as a professional development initiative was new to the Tūhoe schools in 2011, the high-trust relationship that TEA had with them was enough to gain their support when the idea was proposed. This allowed TEA to conduct their own investigations about where the situations of the schools, and what Te Kauhua might be able to offer the schools and communities as a professional development programme. HW explained their approach:

My points of contact had been already developed but in terms of developing kaupapa that we could work on there were a number of ways that we did it. One obviously was the prior knowledge that I had of the schools, the second one is what we called, now, to coin a phrase a facilitated self review I know it sounds like a contradiction of terms but entering the schools where I had specific questions, specific information that I was trying to gain one was what do you think is working well, how can we improve it was as simple as that and then gaining information we were able to develop a plan.

In school settings, sharing appropriate personal information in ways similar to mihimihi can support formation of high-trust relationships. This was BD's experience, who found that as a school leader, sharing information helped him form better relationships with students and whānau members:

And suddenly, and it was really great afterwards talking to the kids, they said 'oh I know your place I've seen your place, I've seen your waka, we come and catch eels just down from you'. And suddenly I was a real person to them because of my mihi, and we're personalising it. (BD)

On a higher level, whakawhanaungatanga between the school and MP has always been a focus of the TAS Te Kauhua work plan. The whakawhanaungatanga work stream was considered a significant enabler for achieving other Te Kauhua goals and contributing to

raising Māori achievement. Some features negotiated between the school and iwi for the relationship stream included the schools involvement in Te Kauhua, having Te Kauhua facilitators selected by both the school and iwi, having an iwi representative on the Board of Trustees, involvement of iwi with appointments of significance (such as Principal) and involvement with annual Principal appraisals:

We learn to remember iwi and make the connections because all of those connections help us build the relationship. Oh, I know so and so they're from there and that's those families, that matters, then we, when we get down to work...then our relationship is so much more connected. (NC)

The TAS plan included measureable outcomes for how relationships between the school and local iwi would look, as well as between teachers and whānau: 'All teachers are actively improving their relationships with all parents, whānau of their students so again we wanted to be able to see this and be able to measure that.' (NC) This was supported by ensuring that teachers were knowledgeable about local history, what the tribal connections were to geographic landmarks and which iwi children were affiliated with:

Why does knowing this matter? Because that impacts on the relationships that we have with the kids they all impact on creating the people we are so some of the stories and what we want to unravel and celebrate and cry about but know about cos it matters culture counts. (NC)

While this school-iwi partnership had a number of different Te Kauhua work streams, they identified that all of their activities were about supporting the quality of relationships. NT explained:

We hadn't developed the trust and then... all the processes that come with that, how are we going to do it so even though the two projects about partnership and culture counts they were given titles but it was more about going through the process to unravel what will our relationship look like, what does that mean on the ground, what sort of commitments will that mean for iwi, what sort of commitment will it mean for school so it's working that out together and it was really important that we went through that together with the teachers so there were expectations on all of us.

NC and NT believed that by better understanding the relationship between the school, iwi and whānau, an improvement in Māori student achievement would be achieved. Concurrently, collaborating partners would gain a better understanding of each other's aspirations, limitations and priorities:

Our whānau have to believe that my 'culture counts' and it's on here too, that my voice counts, if I say something it's going to matter to someone and it's

going to make a difference so we have to rebuild that relationship back with our schools and our students have to believe that I count where I come from, who I am and who I want to be counts so we've got to find ways of hearing them and making sure that they get a say and how and who they're going to be. (NC)

From the relationships established, the school was able to work with MP and the local community to co-construct plans and a vision for Māori education. This was supported by holding hui and ensuring regular, transparent communication:

The process of hui is important and sharing big transparent that there is a co-constructed communication strategy so we agree I don't want to come at the whim of you that we co-construct, we will meet here and we will meet here and this is a sort of review process that as an iwi we co-construct. (NT)

During poroporoaki, whakawhanaungatanga was highlighted by MS as the essential area for schools to work on when wanting to partner with iwi:

I've already said the thing that's stuck out for me in the last three days is the whakawhanaungatanga. It doesn't matter where we do it; it's the process of how we do it. It's establishing those relationships and the transformation of that.

For HIS, it took many years to develop the skills they considered necessary to build relationships with whānau. Intermediate schools provide education for two-year periods (years seven and eight), a challenging timeframe in which to gain trust when forming positive relationships with whānau:

Respect and trust is the key to trusting relationships but we do know that this trust in relationships are tenuous and if we're not committed over time and we've been in this five, six, seven years now and we've demonstrated that commitment and hopefully going to reap the benefits. (MS)

The urban location of HIS (West Auckland) contributed to challenges in forming relationships with the multiple iwi associated with the area. Issues identified included not always being able to communicate with every iwi; not all iwi being available or willing to meet with the school; and having some individuals happy to work with the school but not mandated by local iwi to represent their views. In the absence of the ability to form iwi relationships, HIS concentrated on whānau engagement and creating networks with Māori community leaders. NC explained:

Schools and teachers have to believe that whānau voice is important so that's relationships, maintaining those relationships and I guess working with whānau too to empower them to be more confident in the relationships they're having and what they're offering to the school.

'Culture counts' was a term used repeatedly to express the importance of relationships and the need to appreciate the cultural paradigms of collaborating partners, particularly

those of Māori and iwi, as it was positioned as an asset for Māori learners. The voice of whānau should be genuinely considered, and the act of validation supports positive relationships.

4.12.3 Māori Student Success Through Multiple Lenses

Motivation from whānau to work with schools may derive from a desire to help their own children; for schools, it may be to meet compliance requirements; for iwi, it may include desire to progress iwi priorities; and for the Ministry of Education, to meet targets for improvements for Māori achievement. All research participants expressed a common desire or commitment for better outcomes for Māori students, evident as a central unifying impetus in forming positive relationships with partners. As reinforced by CA, in order to support Māori student success, ‘it’s about participants supporting each other and lining up on the same journey.’

Te Kauhua is a professional development initiative aimed to involve all members of a school community. The initiative has been likened to all people on a waka rowing together to reach a destination. This type of combined action using action research and evidence-based decision making was considered an effective way of achieving system shifts in favour of improved Māori student achievement. CA from the Ministry of Education described:

It has to work with communities; it won’t work without communities so collaboration is the lesson that Te Kauhua can teach the rest of PLD. And so there has to be collaboration, school leadership has to be centrally involved; parents, whānau, iwi and communities have to be centrally involved.

Past Ministry of Education investment in helping improve educational outcomes for Māori have not achieved desired results. CA reinforced this view:

The within-school variation and achievement is greater than the between-school variation, so we don’t have good schools and bad schools we have pockets of kids who are not being well served by the system, they’re not getting what they deserve. The 20 per cent figure is all over the place about not achieving curriculum expectations, this is what you need, you need these tools to be able to access the curriculum and order to prepare yourself for a contribution to society and full involvement in that community. There is overrepresentation in the group that is underserved and there is Māori overrepresentation, Pasifika

overrepresentation and students of special needs are not getting a fair deal from the system.

Education system failure was identified by CA as a primary contributor to Māori underachievement. Referring to an address by Karen Sewell (the Secretary of Education 2006–2011):

Karen Sewell was pretty stroppy and she said we have an unacceptable level of underachievers in our education system. The system is not working if it's not working for everybody and I've spoken to some people, some people have thought oh we're doing okay for most but think of your own family, if you've got five kids and four of them are well are you happy? No you're not, it has to be right for all of them and that's what we have to do in New Zealand, if the system is not working for everybody the system is broken and something has to be done to it. And Karen focused on the negative in this instance and she took, she said that the underachievement is not in a particular kura or a particular school it is spread across the country.

The Ministry of Education recently developed a new model for sourcing and delivering professional development to schools, PLD. Modifications are believed to target system shift in order to achieve improved outcomes for Māori, Pasifika and Special Needs students.

CA identified the need for change as being due to schools self identifying needs and 'cherry picking' things that did not necessarily align with their performance needs; being overwhelmed by too many competing professional development options concurrently; being too challenged with many needs; and not being able to ascertain their needs objectively. To address these issues, the PLD model involves a collaborative approach, in which 'the game is now that the regional Ministry officers, providers and schools will work together' (CA). In so, doing CA asserts that:

The kura, the school, the students, the whānau, working together doing the teaching and the learning, asking themselves how can we do it better, learning how to do it better, that's the essence of PLD, it's learning how to do it better for the benefit of our kids.

Many support a systemic shift of focus from a deficit view of Māori students as low achievers:

Was glad to hear you, like me, not blaming the kids; we don't have to change the kids we have to change the system. Our kids are not failing; I just say our system is failing our kids and the people in the systems. So that drives me all the time, it's changing either the system that you're using or the actions of the people who are doing the mahi. (BD)

LTA provided four specific, high-level education goals determined by her iwi, which the Ministry of Education and schools could use to help set goals and improve provision for Māori students:

1. To improve the provision of, and student's access to, quality Te Reo programmes in immersion, bilingual and mainstream education.
2. To increase and support the presence, engagement and achievement of Māori students in the Ngāi Tahu takiwā.
3. Curricula, teaching practices and environments in ECE contexts and schools within the Ngāi Tahu takiwā, are increasingly responsive to and reflective of Ngāi Tahutanga.
4. To establish and maintain a central, regional and district engagement programme to enable Ngāi Tahu and the Ministry progress towards shared outcomes and co-production work.

Developing these goals is a lengthy process, but a simplified approach, according to LT, is preferred as it allows for schools and others to be aware of what the iwi wants to achieve.

Several participants shared the view that having Māori whakapapa is a cultural asset for students and will help them achieve. According to LTA:

All whānau Māori have whakapapa Māori and no matter how strong they are in their identity or how displaced they are from their language and culture in Māori terms or from their traditional marae it's a cultural asset to have whakapapa Māori and it's extremely important for all schools to know the cultural maker of their families and Māori children if they're able to assist them in developing to their potential as Māori and in my case as Ngāi Tahu and as hapū and whānau members...at the same time you've got to understand the history of the tribal area to know where people are at.

To this end, communities of practice—including schools and iwi—were considered more likely to succeed if those involved viewed Māori as having a cultural advantage; the collaboration involved whānau, iwi and schools; the collaboration was supported by the Ministry at a local level and included appropriate resourcing and policy backing.

4.12.4 Advice from Iwi to Schools

Understanding local history—particularly an area’s Māori history—can be a massive undertaking for schools, but is necessary to be taken seriously by iwi. As a starting point, one iwi participant suggested that schools should begin by understanding their own Māori history, because ‘schools, like iwi, have a history and whakapapa of their own...and teachers need to understand the history of their school and community to best be able to meet the students’ needs and to be more culturally responsive’. LTA invited schools to:

Read the landscape, read the landscape of your school, what’s the history of the school, if there have been changes in the role, peaks and troughs why has that happened, what’s the history of engagement with the school. Is the history of engagement built on success or have there been some huge issues in the past that have split the community and those kind of things so Māori have whakapapa but schools have a history too and you need to kind of know both of those and be more up to speed. The school also, all schools sit on land or a community that may have a marae or an urban marae like I talked about earlier where people gather and the land will have strong hapū and tribal history but how many teachers know that tribal history, how many know their local marae and know the key leaders in their tribal community and that’s one of the hard things is navigating who do I talk to, your Māori, are you local iwi, no alright so it’s really very difficult for schools.

Schools may be unclear about the difference between people from the local iwi and Māori living outside their own tribal area. LTA felt that schools’ understanding of key terms such as tangata whenua, mana whenua and mata waka is essential:

Too often Māori are labelled as being the same and treated as one tribal group that may have been the case in urban areas after world war two when Māori moved from rural areas to urban areas for example here’s our whakapapa links to the north, Ngāti Porou are linked ancestrally to Ngāi Tahu but come on we’ve been separated for 300 years and we’ve had quite a different tribal development.

LTA spoke of the importance of schools understanding the local iwi dynamic and Māori community. She gave an example of schools engaging with Māori in the community who were not necessarily mandated to speak on behalf of local iwi:

It’s really important it’s another step and it’s really confusing for staff thinking oh what’s the difference they’re the local iwi and that probably is it at the end if you’re not engaging with your local iwi if you’re not engaging with your local whānau Māori but sometimes again it’s quite hard to work out those relationships and if you’re like me and wear mana whenua we get really annoyed when schools go and consult with somebody and somebody makes someone a kaumatua when we don’t actually even know who they are or we don’t think that person is a credible role model.

A relationship with Māori currently living in a school's community was acknowledged as important, but secondary to a relationship with mana whenua, who have authority over the land and tikanga in which the school and community resides, and are Treaty of Waitangi partners with the Crown in that area. Both relationships can co-exist, but LTA proposed that priority should rest primarily with mana whenua relationships at a strategic level, and secondly with whānau of Māori students attending the school, supported by the local Māori community at an operational level. This was illustrated in the following example provided by LTA:

My experiences of living in other tribal areas and how we engage with mana whenua with the people who have the money and authority over that land, it can be quite difficult. I remember living in Te Atatu North and driving to Mangere and it was hard in those times to see who the iwi were, who the local people were because Henderson, people from Henderson and West Auckland there are a lot of urban iwi living there, they're away from their home areas so how do schools know who to engage with for a start, who does have mana over the whenua, is it the iwi kāinga, is it Ngāti Whātua who live there if you're south of the airport, in Manukau it's Tainui, how will schools actually learn this, who teaches them this knowledge because that's really, really hard for schools to know who the iwi kāinga, there's no course for teachers around this and I think that some of the teachers about who do we consult with and who says this person is a kaumatua, who says this person is a leader, so some of the things we're going to talk about are really about the dynamics of iwi and how complex it can be for schools. It's all right when you're in little rural areas it's very clear who the iwi kāinga are.

Communities of practice—including school, iwi and whanau—were considered a good way of developing educational policy and procedures for schools, particularly those focused on Māori students and their communities. When determining school-based tikanga, however, the school should look to mana whenua for guidance, rather than negotiate ways of doing things. This was considered an effective way of ensuring the cultural integrity of what schools implemented as their Māori cultural practices.

Participants provided various examples illustrating the need for mana whenua input in school decision making. One example was provided by NT who explained when MP was concerned about TAS's inconsistent use of pōwhiri. They wanted to be involved in setting cultural practice guidelines to support the school and ensure that any cultural proceedings complied with iwi expectations. NT explained this as follows:

[The] iwi was starting to get a little bit concerned about what pōwhiri started to look like, they were up and down there was no one that could say at TAS 'we're

going to have pōwhiri to look like this and it's for these visitors and these otherwise everyone is going to fail' so it had to be put, the guidelines being put into policy so that the process of pōwhiri and how we would manage tangihanga [funeral proceedings] like how that is put into our policies so we're reviewing it and our staff are accountable for the learning because we wanted kids, iwi wanted kids, that knew how to participate they're learning about it they may not necessarily be doing it but by the time they leave they know what their role would be as a wahine [woman], what their role may be as a taane [man], how to participate in the things that were appropriate for their age and then be learning and developing and see the learning from there so we want to top down modelling of certain things but again otherwise we're going to have the same conversation with the teachers to convince them that this was important, we didn't want to have to always convince.

Other examples have been previously given. In each instance, established relationships with mana whenua would have supported schools in determining protocols and practices that would have better met the expectations of local Māori, enable the school to meet national curriculum expectations and create a safer cultural space for students, teachers and whānau.

Each iwi has its own preferred ways of working based on its goals and capacity. Some may prefer to be hands-on, supporting schools directly or as professional development service providers; others may prefer to work with educational organisations such as the ERO, Ministry of Education and New Zealand Qualifications Authority (NZQA) is one way for iwi to strategically affect the schooling network. Others may prefer a combination or different approaches at different times, depending on current opportunities and issues.

Use of wānanga (educational gatherings) catering for large numbers of schools was presented as a preferred model by one iwi. They considered wānanga a way for them to set the agenda and share knowledge in a culturally-appropriate setting. Wānanga ensured that schools received consistent messages and exposure to high-level tribal expertise:

For a lot of people too what the wānanga does it reaffirms that Tūhoe identity Tūhoe Reo as an outside of being privileged to be part of the wānanga they found it something that I captured reaffirming tribal identity, strengthening Reo and it's the transmission of knowledge and Reo from the experts who are quite often out of the rohe returning back to put something back into the community.
(HW)

At the beginning of each year two weeks before school starts we have a huge wananga that includes whānau, hapū, teachers, principals, boards of trustees and when we first started I think only about 20 came about 2007 now there's about 115 who attend these big huge wananga, that wananga is about sharing knowledge from each of the communities to enhance the delivery of the framework. (CR)

One iwi participant explained her preference for iwi-developed teaching and learning resources to support facilitation of cultural content in schools. Provision of the resources ensured that iwi stories and history was shared from an iwi-centric perspective, and assured teachers that what was being taught would be an accurate and acceptable portrayal of events:

We're revering local knowledge, cultural...this is something they wanted for their school was to understand sustainability from a Māori perspective...these ...reflect our Ngāi Tahu identify, iwi get mana from being hosts and looking after kaitiaki of their resources so the notions and values here are both Māori and Pākehā about sustainability kaitiakitanga [guardianship] et cetera and the tangata tiaki from the local iwi, from local hapū. (LTA)

Each of these examples demonstrate how iwi may want to be engaged in communities of practice with schools, and provide insight about how schools and the Ministry of Education can support such communities of practice. It is evident that each iwi and school setting will influence the nature of the community of practice, including what the priority areas are and how the group will work together. Knowing the history of the school and its Māori community is an important starting place, with relationship building as an ongoing priority activity for all parties. Better understanding about how each community of practice member or group defines success will assist better alignment of activities and build greater respect and empathy between community of practice members. Paramount to the success of any iwi and school community of practice is knowing the ways that the iwi wants to be involved and being willing to shape the community of practice together to achieve mutual goals.

Chapter 5: Puna Kōrero Two: Iwi Voices

5.1 About Iwi	138
5.2 Successful Iwi-School Partnerships	139
5.3 Ministry Funding via IMER.....	141
5.4 Accounts from Iwi	142
5.5 Themes Arising from Puna Kōrero Two.....	149
5.6 Successful Iwi-School Communities of Practice	163

This puna kōrero investigates the ways that particular iwi and schools work together to support Māori student achievement. The focus is on iwi experiences. Evidence from current initiatives working with schools demonstrates that achievement is higher and learning is more effective when whānau and iwi are valued partners in the education process, and when those partners are open to learning from and with each other (Biddulph et al., 2003; Bishop & Glynn, 2003; Macfarlane, 2010; Macfarlane & New Zealand Council for Educational Research, 2004; Ministry of Education, 2008a):

Collaboration with iwi and Māori is essential to improving the education outcomes for Māori students. Partnerships enable whānau, iwi and Māori organizations to develop and implement local initiatives that facilitate the involvement of parents and whānau in their children's education. They can also support community demand for improved outcomes. (Ministry of Education, 2008a, p. 29)

To investigate how iwi that participated in this puna kōrero were working with schools to support Māori student achievement, semi-structured dialogic interviews framed around a predetermined set of questions were conducted, with five representatives from four iwi authorities. A sixth representative from a fifth iwi authority provided written responses to the same questions, but no interview was held. The questions were developed to help understand how the different iwi representatives understood communities of practice; how they defined Māori student success; what they thought it would take to build optimism for Māori student success in education; their thoughts on the Ministry axiom 'identity, language and culture'; the successful experiences they had had of iwi and schools working together; challenges they had faced and support they thought would be beneficial to iwi-school communities of practice to support Māori student achievement. The participants were JG from NKII, MB from Ngaati Whanaunga Iwi Authority, HTW

from Tūwharetoa Māori Trust Board, NC and NT from Mōkai Pātea Services Trust and HWh (pseudonym) from Te Rūnanga o Ngāi Tahu.

The chapter begins with discussion of who iwi are and how they function within wider New Zealand society. It then examines theories of successful iwi-school partnerships and scrutinises the distribution of Ministry funding to support iwi education initiatives. Next, it identifies and describes each of the iwi participants and their accounts of their education activities. The participants ask that their voices be heard, so that others may learn from their experiences. The emerging themes from the interviews are identified and discussed and iwi defined models of successful iwi-school communities of practice are provided.

5.1 About Iwi

Statistics New Zealand (2013b) defines iwi as ‘the focal economic and political units of the Māori people of New Zealand’ who use Māori descent and kinship-based hierarchy of waka, iwi, hapū and whānau. Iwi affiliation data collected in 2013 as part of the national census allowed for a multiple response variable, wherein people were able to identify up to five different iwi each. There are some issues determining iwi populations due to a large percentage of people identifying as Māori but not identifying their iwi (110,928 people, or 16.6 per cent in 2013), and also those who identify with iwi but not as Māori (nearly 16,000 people in 2013). As a functioning part of New Zealand society, it has been necessary for most iwi to establish a recognised tribal authority, often established as an incorporated society or trust. One purpose is to provide a recognisable corporate body with which the Government can formally engage. The iwi participants included in this research were each formally employed by a legally recognised iwi authority who was also receiving Iwi-Māori Education Relationship funding from the Ministry of Education. The participants were working in or were responsible for the education portfolio of the respective iwi authorities.

MB from Ngaati Whanaunga summed up what many iwi think is an important basis to engagement of schools with iwi. He said ‘schools need to realise that the school is in the rohe/takiwaa of the iwi, not that the iwi are in the rohe/takiwaa of the school’ (MB). He and others believed that once schools recognise this, they would be more likely to look to

iwi for leadership and guidance to inform what they do (i.e., regarding curriculum and decision making) and how they do it (pedagogy and practice), rather than being seen as a last resort to support Māori students because alternative avenues have failed.

5.2 Successful Iwi-School Partnerships

The Ministry of Education has a number of documents and strategies that inform policy regarding rationale for schools working with iwi, and what those arrangements might look like (these were examined in Chapter 3). While every school, whānau and iwi is different, analysis of the literature indicates some general elements of successful partnerships that are likely to enable shared curriculum decision making. A shared understanding of the purpose of the partnership for parents and staff will contribute to sustained commitment and the ability of partners to mould initiatives to suit the community (Bull et al., 2008). When the importance of partnerships is embedded in the school's ethos, they are more likely to influence decision making processes (Bull et al., 2008). Home-school partnerships are likely to be stronger when individual staff are committed to home-school partnership. This often aligns with a belief that successful home-school partnerships are beneficial to the development of teacher practice, as well as to student learning outcomes (Bull et al., 2008). Principals are essential in creating and maintaining a culture within a school that values home-school partnerships, and doing so often boosts school performance (Bull et al., 2008).

Much literature (Biddulph et al., 2003; Ministry of Education, 2008a; Robinson et al., 2009) supports the premise that when whānau and iwi have the opportunity to partner with schools, it is important for the partnership focus to be on student achievement, teaching and learning:

Integrating an understanding of cultural identity into learning settings is most effective when it contributes directly, deliberately and appropriately to shaping teaching practices and learning experiences for specific students. Effective teaching practices require learning contexts that are meaningful for the learner, accurate assessment, and responsive feedback that supports further learning (Ministry of Education, 2008a, p.20).

Understanding iwi perspectives is especially important for teachers and principals. As well as the guardianship role of tangata whenua, iwi are also major contributors to regional economic and environmental management (O'Regan, 2001). School-based

education is considered one way of achieving wider community understanding of the importance of tribal identity (Bishop & Glynn, 2003; Ministry of Education, 2008a; O'Regan, 2001). Therefore, there is a need for schools, including principals and teachers, to build their understanding of their local iwi's past and present endeavours.

While this research is about how iwi and schools work together, the relationship between school and whānau, and whānau and iwi are closely related. Some iwi consider their role to be one that encourages schools to pay greater heed to the aspirations of hapū and whānau:

As long as iwi or then hapū are at that table and in dialogue and delivering initiatives then within hapū you will get whānau, core whānau, who will network with other whānau—as long as they are part of that process...I am up here not to just uphold the iwi organisations, also to make sure that whānau and hapū are part of that conversation and have delegated responsibility to be contributing to Māori success in education. (JG)

This view is supported by kaupapa Māori researchers Bishop and Glynn (2003), who observed that 'teachers are inextricably connected to their students and the community school and home/parental aspirations are complementary. The community and home validate and support the academic success of the students' (p. 164). According to Biddulph et al. (2003), the success of home-school collaboration depends on:

families being treated with dignity and respect, on the programmes adding to family practices rather than undermining them, on structured, specific suggestions rather than general advice, and on supportive group opportunities as well as opportunities for one-to-one contact (especially informal contact). (p. iv)

5.3 Ministry Funding via IMER

In investigating the ways in which iwi and schools work together to support Māori student success, attention to financial resources is significant. Therefore, I examine in the statements about funding that I received from the Ministry of Education regarding all funding to iwi with Ministry agreements. It is reasonable to assume that the greater the funding available to iwi, the better the resourcing will be for them to support schools in achieving iwi education goals, such as provision of professional development and general provision of related services and assistance by iwi:

Ngāti Kahungunu Iwi Incorporated have 430 educational centres or schools in their tribal boundary. In order to meet with and support each of these, time and resource are paramount alongside commitment to the kaupapa of realising Māori educational success and or potential. (JG)

Those receiving less funding will be less able to support schools, whānau and students, as well as fewer resources to develop strategies and their implementation. Likewise, iwi with many schools in their tribal boundary are likely to experience greater demand from schools.

The Ministry of Education has a number of funding agreements in place with iwi groups to support education in their geographical areas. Funding information related to IMER projects was requested from the Ministry, relating to the two-year financial period 1 July 2010–30 June 2012. The total funding to all iwi in this period was \$4,789,664.⁶ In providing this information, the Ministry stated that IMER funding is:

used to build iwi capability to engage in and contribute to the education system and the education of their whānau and hapū. This appropriation is primarily used to produce iwi education strategies, Reo strategies and implementation plans; and to deliver iwi education projects. (Ministry of Education, 2013a, p. 1)

Of all iwi who received funding from the Ministry between 1 July 2010 and 31 June 2012, the five iwi:

- with the most schools in their area were Ngāi Tahu (579), Ngāti Whatua (397), Ngāti Maniapoto (144), Ngāti Kahungunu (121) and Waikato/Tainui (116);

⁶ Each of the iwi included in this research might have received other education funding from the Ministry of Education for initiatives managed outside of IMER. The figures provided include any Ministry funding appropriated under Community Based Language Initiatives (if issued), as it was considered by the Ministry as directly related, providing financial assistance for language activities aiming to strengthen Te Reo Māori while targeting whānau and the wider community.

- that received the most funding were Tūwharetoa (\$552,599), Ngāti Porou (\$520,487), Te Puna Mātauranga (\$344,907), Ngāi Tahu (\$342, 866) and Ngāti Kahungunu (\$326,730);
- that received the most funding per school were MP (\$40,426 per school, six schools), Ngāi Tai (\$27,274 per school, one school), Tūwharetoa (\$25,118 per school, 22 schools), Whaingaroa (\$24,218 per school, seven schools) and Ngāti Porou (\$24, 218 per school, seven schools);
- that received the least funding per school were Ngāi Tahu (\$592 per school, 579 schools), Ngā Puhi (\$941 per school, 94 schools) and Ngāti Whatua (\$193 per school, 397 schools).

The funding allocations raise significant equity issues, plus the question of how iwi who do not receive any Ministry funding for iwi education might be expected to support schools in their rohe. Iwi participants in this puna kōrero clearly articulated the affect that funding had on their capacity to work with schools. For example, JG from NKII, who have 121 schools in their tribal boundary, stated that:

It comes back to capacity and if iwi have a degree of capacity and a resource to deliver or to do...the Ministry acknowledge that iwi have a role and some iwi are advantaged and some are disadvantaged by size. Like for us, it is a good thing at the end of the day, but in terms of capacity—today, our size hampers our organisation here because we only have one person here and that's me to try and administer an education portfolio on behalf of Ngāti Kahungunu Iwi incorporated. Others might have more or less.

The Ministry of Education acknowledges the wide variance in the funding provided to iwi (Ministry of Education, 2013a). It is claimed that the allocations are not necessarily aligned with the number of schools that an iwi has in its tribal boundary, and that numbers of schools do not drive the allocation of funding. Iwi participants in this research were not made aware of how much funding other iwi were receiving, and it was assumed that each was aware of their own funding.

5.4 Accounts from Iwi

5.4.1 Ngāti Kahungunu Iwi Incorporated (NKII)

NKII was formed in 1996, and is the mandated organisation representing people identifying as belonging to the Ngāti Kahungunu tribe. Its charitable objectives include promoting or assisting the education of its members (Ngati Kahungunu Iwi Incorporated,

2013). Ngāti Kahungunu has the second largest geographical area of all iwi, with its boundary running from the Wharerata ranges in the Wairoa District through to Cape Palliser in Southern Wairarapa. The coastal boundaries of Ngāti Kahungunu are Paritu in the North to Turakirae in the South (Ngati Kahungunu Iwi Incorporated, 2013). In some areas there is overlap with other iwi.

The 2013 census (Statistics New Zealand, 2013a) includes seven different affiliations to Ngati Kahungunu (Te Wairoa, Heretaunga, Wairarapa, Whanganui-a-Orotu, Tamatea, Tamakinui-a-Rua and Unspecified). The combined population is 61,800, noting that people may identify with multiple affiliations to Ngāti Kahungunu. There are 121 schools in the iwi rohe:

In terms of capacity, today, our size hamstrings our organisation here because we only have one person here and that's me to try and administer an education portfolio on behalf of Ngati Kahungunu Iwi Incorporated.

Between 2010 and 2012, Ngāti Kahungunu received \$326,730 from the Ministry of Education to fund iwi Māori education initiatives (Ministry of Education, 2013a), the fifth largest amount granted to any iwi by the Ministry for the period.

In 2002, Ngāti Kahungunu hosted its own education conference. This event was designed to focus specifically on the educational aspirations of Ngāti Kahungunu and assist the iwi with their future education planning (Ngati Kahungunu Iwi Incorporated & Tomlins-Jahnke, 2003). Participants identified a desire for 'a system of education where the culture of the people is valued and the culture has recognised capital...an environment where the student feels worth while' (Ngati Kahungunu Iwi Incorporated, 2002, p. 1). From this, the iwi determined that they wanted to develop their own Ngāti Kahungunu curriculum. The current education foci of Ngāti Kahungunu are the development, implementation and review of their cultural standards framework, 'Te Tōpuni Tauwhāinga', and ongoing implementation and review of their education and Reo Māori strategies. The Education representative from NKII is JG, who has worked for the iwi since 2012.

5.4.2 Ngaati Whanaunga Iwi Authority

The tribal pēpēha (formulaic saying) of Ngaati Whanaunga iwi provides ancestral connections to its key landmarks, people and values:

Ngaa puke ki Hauraki ka tarehua
E mihi ana ki te whenua
E tangi ana ki te tangata
Ko Te Aroha kei roto, ko Moehau kei waho
Ko Hauraki te whenua
Ko Tiikapa te moana
Ko Marutuuahu te tangata

The Marutuuahu confederation of tribes is named after the common ancestor Marutuuahu. Each tribe in the confederation is named after his children, including Ngaati Whanaunga, named after his son Whanaunga (Ngaati Whanaunga Iwi Authority, 2013). The motto of the Marutuuahu tribes ‘Mai Matakana ki Matakana’, and captures the geographical context of the Ngaati Whanaunga iwi, which spreads from the top of Matakana Island (Tauranga Harbour) in the south, to Matakana (Warkworth) in the north. In this area it has both shared tribal authority (where it is layered with other iwi), and exclusive claim as mana whenua. The iwi is comprised of several hapū and whanau, with their local base in Manaia. In the 2013 New Zealand Census, 624 people identified as Ngaati Whanaunga. The area has eight schools, and the iwi received \$148,830 for iwi Māori education initiatives between 1 July 2010 and 31 June 2012 (Ministry of Education, 2013a).

Education activities undertaken by Ngaati Whanaunga include the production of a bilingual DVD for schools, titled *Kei Whea Te Aute*. The tribe’s website explains how this resource was developed, and its purpose:

We developed this resource so we may share our language, history and cultural heritage with our local schools and communities. More importantly, this resource was designed to provide an insight into some of the challenges that we as Ngaati Whanaunga have faced i.e. to maintain our status as an iwi (tribe), to exercise our rangatiratanga (rights to leadership) and continue our obligations of kaitiakitanga (guardianship) over our tribal lands and possessions.

Kei Whea Te Aute, expressed as ‘Where is the Leader?’ symbolises the importance for us as Ngaati Whanaunga to take heed of the legacies passed down by our tuupuna, to retain our cultural, heritage, language and identity, and to remain steadfast through difficult and challenging times. It signifies the importance for us to teach our younger generations the traditional beliefs and customs of our tuupuna so they may fulfil their roles as leaders and guardians thus stand with pride and confidence. (Ngaati Whanaunga Iwi Authority, 2013)

The iwi has also developed a Māori-medium online teacher resource about food gathering. The Education Officer is MB, who has worked with Ngaati Whanaaunga since 1989, and has previous experience as a kaiako.

5.4.3 Tūwharetoa Māori Trust Board

Ngāti Tūwharetoa's tribal pēpēha speaks of its connection to its tribal mountain, sea, people and chief:

Ko Tongariro te maunga.
Ko Taupō te moana.
Ko Tūwharetoa te iwi.
Ko Te Heuheu te tangata.

The common ancestor of Ngāti Tūwharetoa is Ngātoro-i-rangi, a priest responsible for navigating the Te Arawa canoe to New Zealand. The geographical rohe extends from Te Awa o te Atua (Tarawera River), Matata, and across the middle of the North Island to Mount Tongariro and Lake Taupo. The boundary is embodied in tribal sayings such as:

Mai te awa o te Atua ki Tongariro, Tūwharetoa ki Kawerau, Tūwharetoa ki Waiariki, Tūwharetoa ki te Tonga.

(From Te Awa o te Atua to Tongariro, Tūwharetoa at Kawerau, Tūwharetoa at Waiariki, Tūwharetoa at Tongariro). (Tūwharetoa Māori Trust Board, 2013)

The iwi has a number of hapū and 33 marae. In the 2013 census, 35,877 people identified as having whakapapa links to Ngāti Tūwharetoa (Statistics New Zealand, 2013b).

The Trust Board received \$552,599 from the Ministry of Education for Iwi-Māori Education initiatives between 1 July 2010 and 31 June 2012 (Ministry of Education, 2013a). This was the largest total amount received by any iwi in this period, and the third greatest IMER amount received by any iwi on a per-school basis, equalling \$25,118 per school for each of the six schools in its rohe. The Tūwharetoa Māori Trust Board was originally established to manage land claims on behalf of the tribe. The Trust Board is one of three, in addition to the separate Office of the Ariki (Paramount Chief). Until 2012, the Ariki was the Chair of each of the three Tūwharetoa boards. Concurrently, the hapū of Ngāti Tūwharetoa retain mana whenua status, while the boards serve to meet their interests.

Education manager HTW describes the tribes' commitment to working through the complexities of engagement as follows:

Hapū are very staunch about wanting to take their pieces of pie rather than having an overarching governing tribe. We are in the midst of trying to work it out while remembering we are all whānau and getting on with each other. It is a very volatile process.

For many years, the Tūwharetoa Trust Board has administered financial scholarships and grants for tertiary students, with the recent inclusion of the same for secondary students completing the NCEA. In the past, Tūwharetoa has hosted the Hui Taumata, a well-reputed national conference focused on Māori educational issues. Tūwharetoa also worked with the Ministry of Education to develop a Māori literacy programme, which included a focus on whānau literacy. HTW explains:

When I first came into the role it was hard. But the role is about figuring out how we can use the resource we have, to improve educational and social outcomes for our people.

Education for most of Tūwharetoa has long been upheld as a really important factor and area to invest in for many years. It was identified as an area that would get our kids educated and that would help to up-skill them and give them the tools to get a better life and get jobs and also be able to contribute back to the iwi, whether it is to help develop our resources etc. to use those pūkenga [skills] to help develop our tribe and making our assets productive for us.

Ministry funding has supported the Tūwharetoa Cultural Knowledge project. The aim of the project was to provide the means to incorporate tribal knowledge into school curricula. This was achieved by six of the Tūwharetoa hapū working together to collect tribal stories and then sharing them with teachers who visited the home marae, allowing for the information to be shared in an authentic context. HTW is the education manager, and has worked for Tūwharetoa for less than a year.

5.4.4 Mōkai Pātea Services Trust

MP composed a tribal pēpēha that grounds it as mana whenua on behalf of its contributing four iwi groups.

Mai Waitapu ki te tonga,
ki Waihohonu ki te raki.
Piki ake ki te taumata o Ruahine,
Whakawhiti atu ki 'te Whakauae a Tamatea-pōkai-whenua'
Aneu te huihuinga o Mōkai Pātea
'Ngā pokopoko o te ahi a Tamatea'
'Kaupeka ki runga, Kaupeka ki raro
Kui kui whitiwhiti ora'
Tuia teitei, ruia teitei!

The iwi of the MP rohe (Taihape and surrounds) is comprised of the hapū and marae that connect to the original tribes of Maui, residing in the area from the time of Toi and followed by the political dynasty of the waka fleet (Transom & Chase, 2012). The MP hapū is descended from the Toi ancestor Whatumāmoa, as well as to the Tākitimu waka. MP iwi acknowledges descent from Tamatea-pōkai-whenua and three of his sons, Kahungunu, Ruaehu and Tamakōpiri. Geographically, the iwi has mana whenua over the area broadly from Waiouru in the north, the Ngaruroro River and the summit of the Ruahine ranges in the east, Taihape in the west and Hunterville in the south. The Mōkai Pātea Services Trust is a charitable trust mandated by four local iwi groups: Ngāti Tamakopiri, Ngāti Whitikaupeka, Ngāi Te Ohuake and Ngāti Hauiti (Transom & Chase, 2012). Ngāti Hauiti is the only one of the MP iwi with 2013 census data: 1029 people affiliated to that iwi (Statistics New Zealand, 2013b).

In the past, the educational work of MP was strongly focused on TAS, and work undertaken as part of the Te Kauhua Project (see Puna Kōrero One: Te Kauhua). BD is the former Principal of the school, and NC and NT the former Te Kauhua facilitators. In the year prior to this research, BD retired as Principal. Following his retirement, NC and NT left TAS and relocated to the Mōkai Pātea Services Trust, where they manage the education portfolio.

The Mōkai Pātea Services Trust received \$242,560 from the Ministry of Education for Iwi-Māori Education initiatives between 1 July 2010 and 31 June 2012. This was the greatest amount received on a per-school basis, equal to \$40,426 per school for each of the six schools in its area. The main education focus of MP has been the Mōkai Pātea Cultural Standards project. Part of this involved supporting schools to implement the Mōkai Pātea Iwi Graduate Profile. The standards as a whole define iwi mātauranga (education and learning) into distinct chunks, designed to support teachers to scaffold learning activities that meet each standard. The resource is comprehensive, including teacher and student assessment tools and other resources to support implementation.

5.4.5 Te Rūnanga o Ngāi Tahu

The Ngāi Tahu view of the importance of education is expressed by this tribal whakataukī:

Mā te mātauranga, ka taea te pae tawhiti;

Mā te māramatanga, ka taea te Ao.

By education you can reach the distant horizon;

By understanding you can achieve the world.

Ngāi Tahu means ‘the people of Tahu’, and all Ngāi Tahu tribal members trace their ancestry back to the tribe’s founder, Tahu Potiki (Te Rūnanga o Ngāi Tahu, 2013). TRONT is the tribal council formed in 1996 to represent the collective interests of the Ngāi Tahu people and act as the ‘tribal servant’ (Te Rūnanga o Ngāi Tahu, 1995). The governing council includes a representative from each of the 18 papatipu rūnanga that comprise Ngāi Tahu.

The tribal boundary of Ngāi Tahu covers approximately two thirds of the South Island (from the Clarence River south), including Stewart Island. It has the largest geographical area of all iwi in New Zealand. The 2013 New Zealand Census shows that Ngāi Tahu is the third most populous iwi, with 54,819 members (Statistics New Zealand, 2013a). Of all iwi that received IMER funding from the Ministry of Education, Ngāi Tahu received the fourth largest amount (\$342,866), had the most schools (579) and received the third smallest amount per school (\$592).

The Ngāi Tahu website explains the vision of creating life-long learners where tribal members are able to easily access and enjoy learning that will enable them to have a positive and fulfilling future (Te Rūnanga o Ngāi Tahu, 2013). The 1995 Ngāi Tahu Education Strategy claims that only a small number of schools within the tribal boundary are effectively engaging with the iwi and were possibly delivering curriculum that includes Ngāi Tahu knowledge (Te Rūnanga o Ngāi Tahu, 1995). A key tactic identified in the strategy was to influence the system by getting more schools to include Ngāi Tahu stories, Ngāi Tahu values, and aspects of Ngāi Tahu culture and history into curricula (Te Rūnanga o Ngāi Tahu, 1995).

Ngāi Tahu currently seek to achieve two main education outcomes: first, to ensure opportunities for Ngāi Tahu people to learn more about their identity as Ngāi Tahu, and second, to ensure Ngāi Tahu people are able to ‘access education systems so that they can succeed’ (Te Rūnanga o Ngāi Tahu, 2013). Ngāi Tahu identifies quality teaching as the key system influence on student achievement, followed by good governance, management and leadership (Te Rūnanga o Ngāi Tahu, 2013). The Ngāi Tahu website further explains:

In the compulsory school sector, Ngāi Tahu education continues to support rūnanga to focus on their regional education objectives. A Memorandum of Understanding, signed with the Minister of Education in 2001, resulted in an implementation document—Te Kete o Aoraki. This continues to be the mechanism by which rūnanga are bringing about a closer education relationship with schools and education providers in their rohe. (Te Rūnanga o Ngāi Tahu, 2013)

The education representative from TRONT is Hine Whanetoma (a pseudonym) who has worked for the iwi for several years.

5.5 Themes Arising from Puna Kōrero Two

The representatives interviewed appreciated the Ministry’s desire to engage with them, but spoke of complexities inhibiting the process. In recent years, the Ministry has moved towards a type of decentralisation that has seen iwi called upon to help address systemic education failures for Māori. On the one hand, some interviewees stated that this opens a door for iwi to be involved in strategic discussions and have increased involvement with schools, and some wish to do so. Conversely, there are questions about how this might be

achieved, and whether it may put iwi in a weakened position, as some become service providers and potentially contributors to poor outcomes for their own people.

Participants spoke of the value of communities of practice as an inroad for iwi to be involved in education. They noted that while schools have their own priorities, things Māori are often marginalised. In order for iwi to be able to influence schools and educational communities, it was said that a space should be created in which discussion and joint planning can occur. JG explained:

Sometimes it is about finding a middle ground where there is a space where we both share a starting point that will help me or the iwi to make greater in roads. That makes sense for helping to set up communities of practice. Schools will have priorities and deadlines for different things and sometimes things Māori are on the periphery a bit in terms of structure, so in order for us to make some headway and develop as a community we need to find a space to engage in discussion so that we can develop further.

To ensure a common general understanding about communities of practice, participants were asked to share what they understood a community of practice to be. Participants from four of the iwi authorities provided definitions that I considered sufficient to proceed with the interviews. One participant asked for clarification, and once this was done it was evident that he understood the concept of ‘communities of practice’ and was engaged in them, but was unfamiliar with the term. The iwi education representatives provided the following explanations of communities of practice:

A community of practice refers to a network of providers, deliverers, practitioners who share and can support one another to develop a certain type of practice or way of operating. (HTW)

A community of practice is a grouping of like-minded individuals who share common interests, passion or goals and in doing so, who engage in information/experience sharing in order to develop personally, professionally and or collectively e.g. a local...group of Te Reo Māori teachers or it might be a marae hapū and whānau collective. (JG)

A group of like-minded people who come together to learn and participate in practices aimed at ‘making a difference’. (HWh)

The community is any group of people who are committed to a vision and will work together, and is sometimes forced. The community includes how they work together to move something forward. We have an iwi community, a marae community—so a community of practice is ‘the way they roll’ and work together. It can be for challenge or celebration. (NT)

From this, I was satisfied to proceed with the interviews. The interviews illuminated several key issues that should be considered by the Ministry of Education, schools and educational policy makers. They also offer insight for other iwi who may benefit from their experiences and reflections.

5.5.1 Identity, Language and Culture

Sometimes, Ministry jargon does not carry much meaning for iwi. For example, when I conscientiously asked one participant: ‘When you hear the axiom *identity, language and culture*, what picture is created in your mind?’, her response was ‘I think of a Social Studies project!’. She then laughed and added, ‘is it a real thing?’ From the interview that followed, I learnt that the issue was not her ignorance. Rather, her response was a gentle mockery of the way important initiatives have become institutionalised is phraseology, rather than purposefully enacted.

‘Identity, language and culture’ is an axiom included in Ministry documents from around 2008 (Ministry of Education, 2008a; 2011c; Sewell, 2011). From a Ministry perspective, the axiom has been significant. As CA—a research participant in Puna Kōrero one who works for the Ministry of Education—explained, ‘the [education] system was designed for a particular group and style of learning that is not inclusive. There has been an academic Pākehā middle class focus; anyone who is not those things won’t do as well’ (CA). In his view, the intent of the axiom ‘identity, language and culture’ was to help shift schools’ attention to include Māori students and their ways of being—Māori identity, language and culture—so that they can consider how this might affect school curriculum, Māori student experiences and their success.

Iwi participants shared the following views about the use of this axiom:

In essence those three components are being compartmentalised but they are actually one same thing. Reo, identity and culture are all the same thing and that is who we are and differentiates us from other ethnicities, and Tūwharetoa from Ngāti Porou—all of those things are inter-connected. So we might talk about our Tūwharetoatanga—and in terms of that, those three phrases are trying to convey that—about whakapapa, Reo me ōna tikanga, iwitanga—whatever it is that is what resonates with me more. (HTW)

I’m thinking of Māori identity, Māori language and Māori culture and so it is all or nothing. That is, the credibility of this axiom as a current educational policy

directive is flawed if it is not resourced and supported to be fully endorsed, acknowledged and integrated across the curriculum. (JG)

It's an English way of trying to describe the thing that makes us unique and special and trying to package those things within that. (NC)

Personally I straightaway think of Māori. Others might think of New Zealand or Samoa or whatever. Instantly, Māori and then it might have a negative thought—and that would be around credibility that the phrase is being championed and that is all very well at a broad level but how is the Ministry that actually going to be delivered at the coal face or at the marae level. (JG)

Definitely iwi, the uniqueness of being who I am and what made me here, I am not here by accident, what makes me make the decisions I make and connects me to the people I love, and the uniqueness of language that gives the ability to describe what the beauty of all of that is. If we didn't have that language a lot of that beauty would be hidden. (NC)

MB stated that it was important to Ngaati Whanaunga that any external input was able to be considered by them. He wanted to be able to interpret Ministry requirements in a way that may not necessarily comply with Western-based approaches, but achieve a result that Ngaati Whanaunga can own or share. In so doing, MB explained that they interpret identity, language and culture in the following way:

Identity is whakapapa-based, while it may be a practice in Western-based maatauranga to disclose sources of information through referencing this is not a general practice of Ngaati Whanaunga and various parts of our identity and source will basically remain tapu. This does not mean that this is any less valuable, but that a deeper understanding that as Kaitiaki of Whakapapa the transition of this will require a direct relationship with Ngaati Whanaunga through waananga...kanohi ki te kanohi with this part is a must.

Language, the dialect of Ngaati Whanaunga is a taonga [treasure] that will require Ngaati Whanaunga to deal with the past and bring in to the present and be imbedded into our future. It will require Ngaati Whanaunga to normalise our Reo ake o Ngaati Whanaunga through as many Ngaati Whanaunga areas as possible.

Culture, Ngaati Whanaungatanga [Ngaati Whanaunga identity and cultural practices], establishing clear vision ... Kaitiakitanga is practiced by all, aroha teetehi ki teetehi [expression of love from one to another], reaffirming our kawa, tikanga, maanakitanga [caring for others], kotahitanga [unity], will require major investment by our Iwi while promoting tamariki to be proud of who they are.

Reflecting on this, MB identified a need for Ngaati Whanaunga to be in a position to lead initiatives and minimise the likelihood of external paradigms being imposed on them and

their educational activities. To do so, there was a need for resourcing and Ministry support:

The important part of that to me is because iwi are going to have to play that one as we move forward and will have to take that one by the horns. Because, I don't think we can write whakapapa—we can't be surely expected to put our whakapapa out there in education resources and all the stories associated with it. That has to remain the property of the iwi and the hapū. So somewhere down the track the Ministry is going to have to provide a lot of funding so that iwi can travel out and be the owner of that knowledge and do it in a way that is appropriate.

Iwi were clear that while schools might be considered places that can reinforce the identity, language and culture of Māori students, it was the place of iwi, hapū and whānau to educate their tamariki/mokopuna about this, rather than schools. MB asked:

Do you think schools can provide ILC to kids? No, schools can't do that. The kids need access back to their iwi. It's all very well to say all the Tūhoe kids in Auckland...to learn their whakapapa, their hapū history and association to their maunga, what I am suggesting here is we provide...that has to be back with the iwi. The schools simply need to be the vehicles through which the iwi work with the students. We can get to a certain level, but when we get down to the nitty gritty—the wahi tapu and the koorero et cetera that has to be done by the iwi. So there has to be a change here around identity and that needs to grow.

JG also expressed his opinion about the need for iwi to lead learning about tribal knowledge:

To be achieved or realised, won't happen unless iwi are a part of that process—as are hapū with language culture and identity while we are Māori, once again, we are not a homogenous group—and we all know that but perhaps society don't. So we need to break it down as iwi identity, hapū identity, down again to whānau identity. Hapū and iwi have got to be supported to contribute that particular aspiration of the Ministry.

MB further explained that while he understood what was intended by the words, for them they were unlikely to use the term 'identity' as he saw this as whakapapa:

Identity is whakapapa based, while it may be used in mātauranga...it is not general practice to refer to this in Ngaati Whanaunga...it's about whakapapa, to the hapū and to the iwi.

Te reo Māori was identified as an area in which there was a need to be aware of iwi differences; for instance, with dialect. Iwi participants indicated the need for Ministry support, resourcing and advocacy for Reo-ā-rohe, ā-iwi (the language of the local area

and tribe). Other issues that iwi thought should be discussed with mana whenua were how te reo Māori is taught in schools, what happens when the teacher has Reo from one iwi and is teaching in a different iwi area, or how a teacher of Te Reo Māori acknowledges the Reo from the area where they are employed when they are not mana whenua.

It was considered important that the Ministry of Education be supportive and use its influence with schools to encourage them to seek guidance from mana whenua, despite the potential additional burden for the iwi involved. MB proposed that:

We need to normalise our Reo as much as possible. It's where we, where whose Reo gets taught and in which tribal rohe. Don't expect our Reo to be taught in Tūhoe. But in our rohe the Reo needs to be practiced. All of the Reo in schools needs to be from the takiwā and that means a lot of work for the Ministry and for the schools.

5.5.2 Understanding Mana Whenua, Iwi, Hapū and Whānau

While iwi participants supported the Ministry's move from pan-Māori approaches to educational consultation and engagement, iwi participants communicated strong messages about the need to further consider the roles of and relationships with hapū, whānau and their unique tribal structures and identity. Ministry contracts and funding agreements usually sit with the tribal authority, as they are recognised as the Treaty of Waitangi partner with the New Zealand Government. Often however, as participants explained, iwi are required to establish their own internal processes to distribute funding to their own hapū, rūnanga or taiwhenua directly involved with Ministry contract or funding agreement deliverables.

JG from NKII reflected on the education initiatives happening within his iwi, sharing how Kahungunu ki Wairarapa had just finished the development of their own education strategy and were working on an implementation plan:

So while the rūnanga are structured as it is, and we will eventually have a strategy, it might link in to a two-way process where Tai Whenua engage with their schools...To use Tai Whenua et cetera then those with the mana whenua can take up those roles to engage with their schools and at the same time be part of the iwi and then communicating with the iwi as well.

Communication lines, monitoring and reporting systems need to be well planned when mandated iwi authorities manage the contractual relationship with the Ministry of Education, but when the mana whenua hapū, rūnanga or taiwhenua are working with the schools. HTW from Tuwharetoa described this by saying that '[r]elationships are managed within this takiwā by local hapū/rūnanga not iwi.' This was reinforced by JG of NKII, who explained:

I don't feel comfortable telling Wairoa et cetera what to do when I am from Tamatea. In terms of mana whenua, it is more about empowering those skilled, concerned groups and individuals to do so at that level...and Tai Whenua engage with their own schools.

Iwi participants believed that schools needed to be aware of whānau goals and aspirations in order to provide successful outcomes for Māori students. HTW shared:

Our whānau are not participating in those schools as they don't feel part of their schools and then they send their kids away. We need our schools to work for us—it has been so disheartening for our people who have been working for so long. There are too many holes and too many disconnects.

As a way forward, iwi participants suggested including hapū, rūnanga and taiwhenua in education discussions and meetings with the Ministry of Education, and educating schools about iwi structure and the relationship between corporate and tribal structures.

5.5.3 Growing a Sense of Optimism

Iwi participants were asked what, in a broad New Zealand context, it would take to build a greater sense of optimism about Māori student achievement. Suggestions included celebrating positive success, prioritising media stories that highlight Māori success, iwi and hapū being in dialogue with schools and delivering initiatives to help whānau participation, and giving or allowing whānau to select specific responsibilities so that they can contribute to the education of their children. HTW expressed stated: 'Take away the barriers, integrate who Māori are with where they come from, educate from the marae! Celebrate success!' More than one participant stated that some schools attempt to generate optimism by highlighting Māori student success in newsletters, and by having better data to identify where improvements are being made.

Schools empowering whānau and ensuring whānau involvement was seen as essential in generating optimism about Māori education. Some iwi participants believed that this would require concerted efforts by schools to ensure opportunities for whānau involvement in decision making, to get them excited about involvement and to reinforce a vision in which education at the school is both positive and powerful for Māori students. NC, from MP, reflected:

There has to be some real work about buying in and building hype about education with our whānau. To get them excited about the possibility. To get them dreaming again about what it could be. At the same time schools have to do a lot of work to open their doors and their systems up to do something with that voice. Although many schools say they have an open door policy—what the hell does that mean? They need to feel it is their school and that they have a say—for my kid in there. The people to be able to do that—it has to be community driven and that it is simultaneously happening in the schools (that PD) and whānau at the same time so they are being prepared and dreaming and getting their ideas heard. Then carefully bringing that together.

It was noted that sometimes, schools become discouraged by the small number of whānau attending school-based events held specifically for Māori whānau. It was suggested that this was a misunderstanding by the school, as they needed to recognise that for Māori, a single individual may be representing a number of whānau, or subsequently will follow-up with a whole group of whānau who have relationships outside the school setting. NC advised:

Stop worrying about numbers. If you want some sort of strategic hui ask marae or hapū people to identify their people in education that have a connection to the school and allow them to meet - Rather than thinking that we only got a dozen people, recognise those people as representing the whānau or hapū group and they were those with the knowledge that was needed. Schools are measuring success by numbers which is a cultural clash. These dozen experts can form ideas for the school to take to the school whānau and because the whānau know those people were involved they will like it more. The school should actually know that this nanny was there to represent these moko etc. (NC)

5.5.4 Whakawhanaungatanga: The Need For Positive Relationships

Participants frequently reiterated that an effective relationship between iwi and schools requires ongoing contact, and should be built over time. They were able to offer insight about how educationally-powerful relationships might be formed and sustained, enabling

iwi and schools to work well together. Speaking of her experience as an iwi education advocate, HTW explained:

In a real good relationship or partnership—whether it’s Treaty-based, whether it is an MoU or whether it’s just by meeting regularly—you’re negotiating that central space it’s like you’ve got the school here, the community here or the marae or the local iwi hapū, it’s always going to be about negotiating what you can do together and what you need to do separately...the partnership is the space you create where you can work jointly together and the partnership can produce really fruitful things, great resources, a great achievement for our tamariki but make them proud to be.

Suggestions about how a good relationship might work included using Māori principles (such as manaakitanga and aroha [love and compassion]) to guide the relationship, and observing iwi tikanga when meeting. As HTW described:

Exhibiting manaaki, practicing what we preach in terms of tikanga so that if we are going out into schools we are wanted in a genuine manner—not in a way so that they can pick something for ERO—so it has got to be around genuine-ness, being genuine and not nagging me—reciprocating.

NC from MP made suggestions about how schools and iwi might prepare to enter a relationship. These included:

The first step for a school is being clear about their own roles and responsibilities first. So the Principal knows what they are doing. So the school knows the basics of forming relationships and that can be tweaked by all of the parties—not going over there with already developed ideas, not an empty kete [woven basket], but a little bit open—and from there you can co-construct at the hui what the roles will be and what you’ll be doing and you can take it back from to the school whānau. The school needs to be clear about what they are already doing—to make the relationship purposeful to make sure the iwi voice has had some say in the goals of the school, or in the charter.

The iwi relationship is not about the bread and butter stuff on the ground—it is about making agreements about relationships, and co-construction of targets, the charter the annual plan so that we can see as an iwi that things will be reviewed. So we don’t have all of this pie in the sky stuff that doesn’t go anywhere. It has to be in the normal cycle of things so that it is connected and tied on for place, space and budget. Iwi wants to be co-constructing annual things, focusing on what PD might be around those things. Teachers being culturally responsive—needs to be revisited every year and consider how that is tied in.

Iwi participants reported that they were unlikely to respond to requests from schools that were seen to be compliance driven, if there was no prior relationship between them, or if it was felt by the iwi that the school was not making use of other opportunities to be involved in iwi education initiatives. NC explained that contact needed to be ‘regular and there is a review process, there is consistency in it, it’s not because ERO is coming.’

JG from NKII outlined the process that he usually follows:

If I have been in touch with a school and they have been in touch with me and then I go to meet them in their space and then sometimes a relationship will start—it might not be that we are meeting every week but there might be a call, an email et cetera. But if I haven't heard from them I am not going to chase them up. Because there is only me and it comes down to capacity. I can't chase them up when others are wanting to engage in more meaningful relationships.

Iwi participants were keen for their iwi to be formally involved at the beginning of initiatives, where they could have input with ideas and planning. It was thought that this would help them be more involved in determining what the relationship with schools might look like, and be in a better position to manage their own involvement, ensure iwi goals were central to the initiative and that iwi capacity and resourcing was sufficient to meet demand. HTW advocated iwi involvement in this way, stating that iwi 'need to be in at the conceptual stages of any work not just brought in to tick the cultural box...anything that is in the design stage should go to be discussed and created by all who have an interest'. She further explained that she felt iwi were frustrated due to having Ministry ideas imposed on them, rather than having opportunities for their own knowledge to inform what was needed to support Māori student achievement. Expressing her frustration HTW provided the following example:

All Crown interventions dreamed up in an office twice removed from the flax roots for Māori need to have Māori voice in there—not Ministry staff who are Māori but Māori who have knowledge of their iwi's educational aspirations and goals...Māori don't need telling what or who we are; we are quite capable of knowing this ourselves.

5.5.5 The Depth and Breadth of Māori Student Success

Iwi participants built a picture of Māori student success as a multi-dimensional outcome of quality schooling in harmony with iwi knowledge and values, which has both immediate and long-term positive outcomes for the student and their whānau. Features included academic achievement, whānau involvement with education decisions, the happiness and hauora (health and wellbeing) of the student and their whānau, and knowledge gained from place-based curriculum experiences that drew from the iwi landscape, history and traditions. HTW explained Māori student success in the following way:

[It] is when students are grounded in who they are and where they come from whilst achieving success in whatever field they choose no matter where in the world they are...It's not just about NCEA and those components, although we want our kids to be successful in that. It shames me when MOE [Ministry of Education] sets such a low expectation by MOE for level two; it is such a low level. If we were to get more serious and set higher goals that would have massive ramifications.

This was supported and expanded on by JG, who supported the notion of the importance of school-based qualifications, and expanded to include additional social indicators that he felt should be included when defining Māori student success:

For me, success includes extrinsic factors like NCEA, Ngā Whanaketanga, and National Standards; many see those as measures of success. At the same time for many of our whānau, while those things are deemed important, there is also a more intrinsic factors—like feeling good about going to school, whānau going off to work and kids getting breakfast et cetera, and going to school to participate—in one instance that is a measure of success for us...Historically and through legislation we have been pushed out of learning and it has taken a while for many to get back to wanting to be at school. While it may not feature in a Western lens as a huge success factor, I think for us in our communities that fact that kids are going to school and their whānau are supporting them to do it, but helping them be prepared and getting them lunch and helping with homework that is a measure of success.

Nearly all iwi participants explicitly stated that Māori succeeding as Māori should be considered at an iwi level; for instance, JG spoke of 'Kahungunu achieving as Kahungunu and Ngāti Keri achieving as Ngāti Keri.' Explanations for this tribal-centric view of success centred on students needing a localised sense of place and purpose, linked to their tribal origins. In these conditions, iwi voices would be part of the narrative recognised by students alongside other 'experts' included in school curricula. Iwi participants felt that the definitions of success vary from iwi to iwi, with the commonality being that the success was iwi specific. A student wanting to return to their own iwi kāinga in order to contribute to the wellbeing of the tribe was considered by one participant to be an essential measure of success.

Some iwi spent considerable time developing their own iwi definition of Māori student success, and have used this to support schools. Mōkai Pātea, over several years, developed an iwi graduate profile, which they use to inform their work with schools in their iwi rohe. NT said that MP 'has worked on forming a collective iwi definition: a confident, connected life-long learner.' She explained that the iwi has its own definition

of success promoted with schools, while the whānau of each school is also empowered to develop and advocate their own definition of success. From their experience, this was usually complimentary but different. Similarly, MB explained that Ngaati Whanaunga working with its kura in Manaia spent considerable time developing a curriculum that they believe will enable its graduates to achieve success in a Ngaati Whanaunga context. He said:

We have a kaupapa—Te taha tinana, taha wairua...ka tino whai mana te mauri...a holistic vision and development. This has been adopted as the tool by which we measure all of the elements that we do. We do all of that. What does that mean for us? It's that whole person, they are seen to themselves as being part of the environment and they have a responsibility. Kaitiakitanga is practiced by all; that's a good indication of where we are heading.

He expanded on this, detailing some of the tensions between Ministry and iwi interpretations of success:

A lot of our things don't align well with Ministry, Western standards of measurement—which they shouldn't anyway. For instance: A child taught at home will be just as successful. The kāinga, ko teeraa te waahi tuuturu...kaua e waiho atu ki te kura. It has to be home based. Those are expressions of how we measure a child's success. How I measure that, those of the children who want to return home to the kaainga, that shows the value base that we hope to engender in our children.

5.5.6 Replenishing the Puna: Enabling the Work to Happen

Regarding sharing concerns or issues, my impression from iwi participants was that they were polite and pragmatic, but that some concerns were ongoing and beyond their control. They did not labour any negative points, but as the people 'on the ground' they were acutely aware of issues limiting their effectiveness and preventing the gains that they felt were possible, and necessary to advance iwi education goals. As MB explained:

There is no real way of sidestepping some of these issues you've got to either confront them front on, or deal with them and grow with them as you go along. Then at the end of the day as long as you have the kaupapa, moo ngaa tamariki te kaupapa, kaaore he raru.

Nearly all iwi participants identified funding and resourcing as an issue for engaging in educational initiatives and/or working with schools more effectively. JG from Ngāti Kahungunu explained this issue:

In a context, if we have people coming in to deliver training, PD and workshops around different things—usually those types or people are consultants et cetera—coming back to schools and getting whānau on board—there has to be some degree of recognition through empowerment, that we can't just take it for granted that they are going to come in between four and six on a Tuesday and it is going to happen.

This was supported by HTW from Tūwharetoa: 'Resource is always going to be the barrier...our ability to provide and fill that gap.' HWh from TRONT also concurred: 'There needs to be adequate resourcing for cultural contributions to schools. As all students are entitled to an equitable education it is not the iwi's responsibility to pay for Māori achieving in schools, it is the Crown's.'

Iwi participants who worked for iwi with large geographical boundaries and/or large numbers of schools identified capacity issues, as they struggled to meet school demand.

This was expressed by both JG and HTW:

For us, a lot of our education stuff also needs to be decentralised. In Kahungunu we have 400-odd centres, ECE, schools and kura...that is a lot to get around so we have split that up into clusters.

Well, the reality is they won't be able to rock up and ask for that sort of thing and we could provide it—that's the reality—we would think it's great but we wouldn't be able to provide it.

HTW felt that it was a struggle to be recognised as a valid partner in their community and that this flowed over to their relationship with schools. She said:

Tūwharetoa are mana whenua of our rohe but in terms of our influence on government agencies and departments, we seem to not be embedded in there, so we have these Pākehā-run schools in our back yards teaching our tamariki—and yet we have this rich resource in our lands all around them that is not valued in our lands.

Nearly all iwi participants expressed frustration with the slow rate of progress in the educational system, and the ongoing barriers that their tamariki/mokopuna are encountering in schools. They felt that system change was too slow, and that failure for Māori was now a generational feature of New Zealand's education system. As HTW expressed:

It's disheartening for our pakēkē [senior tribal members] who were our champions who were going hard for us and then to see and go 'oh my gosh!' What has even changed? We have been flogging this horse for so many years and using our limited resource and nothing has changed.

MB felt that Māori values in an educational context were sometimes misunderstood. There was concern that Māori values—such as manaakitanga, aroha and whakawhanaungatanga—were sometimes interpreted to mean that Māori people and their services were available for schools at no cost. In MB’s experience, this created tension when there are school-based professionals paid to provide a service and schools (who receive operational funding) relying on unpaid whānau members to provide support, advice or guidance to schools beyond that of an ‘everyday parent’. He said:

Whānau need to be recognised and compensated for their time if they are being used as consultants, particularly if their support of schools has an impact on their employment or income. If people get paid for doing these things, then whānau should be paid too if they have skill base around particular things. It doesn’t have to be about money all the time, but it needs to be a little but because lack of resource means that whānau might be put off participating because they could do it but they can’t afford the time.

This was supported by JG, who also spoke of the need for whānau to be supported if they were expected to sacrifice time to work with schools:

In order to support the whole nourishing of a community of practice, the Ministry and resourcing need to pay for those roles, the same as RTLBs [Resource Teachers of Learning and Behaviour] and reading recovery, for those skilled whānau who bring needed schools and can contribute to the curriculum and the school-wide programme. It’s for our time contributing to be part of the process. My whānau are freezing workers for instance—you go to work and get paid for the time that you are there. Sometimes being away for two hours can be bad for your own whānau financial situation.

HTW felt that access to information (such as Māori or iwi-specific achievement data) was a major barrier to their educational work progressing, as there was little known about where the Māori students residing in their rohe were at, how students from their iwi (regardless of where they were living) were achieving, and that the data collected was limited. For this reason they had spent considerable investment trying to collect data and complete an environment scan to establish what education for Māori looked like in the schools in their area. HTW explained:

I think for us as Tūwharetoa and one of the reasons we want to actively go out and gather our information so we know where we stand and we want to try and take control of it. We want to have a sense of control of it and be orchestrating change. But we can’t do that if we don’t have an accurate picture...not knowing perturbs us all and we will brace ourselves for the good and the bad news and then face it pragmatically—that is the good thing, we are very pragmatic, we will look at the common good goal and get on with it. Us having a sense of control on our kids’ education.

5.6 Successful Iwi-School Communities of Practice

In the final stages of each interview, the participants were asked to describe a successful community of practice they had been in or were involved with in their tribal area. The following examples were provided.

5.6.1 Flaxmere High School Opening of New Building: Ngāti Kahungunu

JG described how Ngāti Kahungunu had been involved in the preparation and execution of the opening of a new building at Flaxmere High School. He felt that this was a powerful illustration of a community of practice approach including seamless relationships between the school, iwi and other community partners:

You could tell the level of preparation that had gone in to that and the roles that the tamariki students played. Representatives from the immediate community and whānau, you had Government there, Māori organisations there from Ngāti Kahungunu to Heretaunga Taiwhenua, Māori health providers, Polynesian presence, and also Pākehā local businesses there who support that school. At the end of the day, Flaxmere College is also based around ‘success and nothing less’ so if a child isn’t succeeding they are wasting their time.

5.6.2 Iwi and Schools Working Together to Support Reo Māori: Ngāi Tahu

HWh described how iwi and schools had worked together to help achieve a shared goal to improve Te Reo Māori teaching and learning at a school in the iwi rohe. She felt that this example illustrated how a community of practice approach can help overcome limited human resources, in this case limited numbers of teachers able to effectively teach Te Reo Māori:

Whānau identified a need in the community for students who spoke Te Reo Māori as their first language but went to mainstream schools having no opportunity to kōrero in Te Reo Māori. Iwi supported the notion of bringing all the students together once a week to have their learning in an immersion setting. Iwi and the schools supported the initiative, which is now in its fifth year. Instead of trying to stretch a very small resource (Te Reo-speaking person) going to all the schools the students have a classroom set up at a home school where they come to once a week.

5.6.3 Tailoring Programmes to Support Iwi Goals: Tūwharetoa

HTW described how an existing educational programme and its resources had been tailored to meet the shared goals of the developer and the iwi. She believed that a contributing success factor was having the iwi provide the accompanying professional development. A challenge was ongoing implementation support for the number of schools in the iwi rohe (tribal boundary):

Even though it is not a programme we developed—we have adapted and delivered it for our needs. It is one that seems to be working and works well. There is good results being achieved and kids are enjoying the benefits from it and going forward in their senior years and career pathways, lining themselves up accordingly. The only thing is it is a little bit arm's length from the iwi but I want it to be more driven by us.

The cultural knowledge of the resource developed—there was a whole lot of consultation about what the resource would look like and make it usable in a classroom situation so there was periods of testing going on as well and when the resource was there to be rolled out the board took the resource and took the schools through a workshop of how to implement it in schools—they were not just delivered a box but they were given support to know how to implement it in their schools. Now that phase one has ended there is a bit of a gap, ideally there would have been follow-up, even now we are getting call backs for additional support from schools. That is not something we are able to provide, as we do not have the resource to follow-up on 500 schools.

5.6.4 School, Iwi and Whānau Members Learning Together: MP

NT and NC described how MP had worked with TAS to increase whānau involvement in the education of their children, as well as increase a sense of empowerment for parents when interacting with teachers. They explained how wānanga were held on four marae, and provided an authentic setting to help teachers develop a deeper understanding of marae tikanga and values, alongside whānau and iwi members. Whānau were able to share their feelings about schooling and educational aspirations for their children. Teachers were able to learn from and about the parents and extended family of their students:

Taking the teachers and their professional learning teams to four different marae in the rohe and we took the teachers out to do some PD around strengthening themselves as a team and teasing out the school values and what they would look like. There was an expectation that whānau would come along as well. At the wananga there were iwi leaders and iwi people with expertise and they were working alongside the teachers and wananga as well. During down time

conversations could be had with whānau as well. It also showed the teachers and empowered whānau that they were all learners so the ako concept was in practice. The teachers got to acknowledge the knowledge that whānau had and see how confident they actually are. Teachers could identify who the iwi leaders were. It definitely took teachers out of their comfort zone, as they were a minority.

[The teachers] were surprised to know the connections of how the kids connected to each other and how they were part of an extended whānau and what the ramifications are on individual kids who are part of a wider whānau and as part of marae. The teachers and whānau got to see and hear each other in another situation where the teachers were not in control. Which is what our kids have to deal with 24/7.

5.6.5 School Principal Supports Success: Ngaati Whanaunga

MB described how a school Principal permitted the iwi access to school resources and facilities outside of school hours, and in so doing supported the iwi to achieve tribal goals. He explained that the role of the iwi was to work with whānau and endorse an after-school programme. The iwi wished to be in a strategic position of influence, rather than a service provider. The iwi's relationship with the Principal was positive, despite the Board of Trustees being unsupportive, and the programme was considered successful by the iwi:

I had a mainstream school here in Coromandel who had a Principal who allowed us to walk in and develop after-school programmes working with our whānau. He actually was quite a friendly joker in terms of working with us. It was always out of the school time and he had a very red neck board...it hasn't got a very good outcome in terms of teaching in the school itself; he has since left the school. When he was there he opened up and gave us the full run of the school outside of the hours. The programme was Te Ara Reo level one and level two programme, and they must have had 60 adults coming each night for three nights a week doing classes at the school—an absolute success. That was one good programme there and the Principal was moving it forward. The iwi role in that was mandating the wananga and that worked really well and was a great success. If we could get that level of success again then I think we are onto a winner. Allowing the schools to do their programmes and iwi working alongside of them doing its programmes. Because I think part of our juggling act is how do we stay with our existing constraints.

Each of these examples provided in puna kōrero two demonstrate the ways in which iwi want to engage in communities of practice, and how those communities can support the achievement of iwi goals, as well as those that have mutual benefit with other partners.

From the themes it can be determined that a better understanding of who local iwi are and their structure, iwi rationale for wanting to work with schools, having a positive view of Māori in the education sector, why relationships are important and how to manage them, how iwi define success and the resourcing challenges faced by iwi, will be beneficial to any school wanting to work with iwi, as well as for Ministry of Education officials wanting to explore education initiatives that include iwi working with schools.

Chapter 6: Puna Kōrero Three: Wai Study Help

6.1 Beginnings of Wai Study Help	168
6.2 TKKM o Te Whānau Tahī	168
6.3 The Wai Study Help Programme	173
6.4 IEPs for Wai Study Help Students	180
6.5 Quantitative Data	181
6.6 Results from PAT Reading Comprehension and Reading Vocabulary	182
6.7 Results from Burt's Reading Test	193
6.8 Results from Peters' Spelling Test	196
6.9 Results from Running Records	199
6.10 Qualitative Data	200
6.11 Themes Arising from Puna Kōrero Three	201

In this puna kōrero, I was a more active participant. Here I describe a programme *Wai Study Help* that I developed and facilitated in its first years. Since 2012 it has been offered at TKKM o Te Whānau Tahī, a decile three kura kaupapa Māori in urban Christchurch. In this case a tribal authority, Te Rūnanga o Ngāi Tahu, is a key stakeholder in both the school and the programme. While they are not involved in the day-to-day running of this project, their engagement is implicit because of the way that they invest financially and politically in this initiative, which supports both a kura kaupapa Māori in their tribal area and their specific mokopuna.

Within this puna kōrero, I describe a particular project that involved TRONT (the local iwi), the University of Canterbury—as a pre-service teacher training provider—and groups of its students, and community volunteers. After recounting a vignette that reflects a significant problem I had, I introduce TKKM o Te Whānau Tahī, the school in which the programme was based. Next, I describe the development of the programme, including statistical data that includes improvement in targeted learning areas. I also share the perspectives of whānau and students.

6.1 Beginnings of Wai Study Help

It is a Thursday afternoon and I am teaching my year six, seven and eight combined English class at kura. Hinehou, a twelve-year-old student, approaches my desk.

Hinehou: Whaea,⁷ you said that ‘I’ is always written as a capital letter. Is it a capital even if it is in the middle of a sentence?

Whaea Melanie: Yes it is, always a capital. Keep going, you are doing well.

Hinehou: Okay whaea.

(Hinehou returns to her table and continues editing her story. A few minutes pass, then she returns to the teacher’s desk).

Whaea, you know how it is with ‘I’, does ‘me’ have a capital ‘M’ as well?

(My study journal, 1 December 2011)

For me, this was a moment of epiphany. I realised that this was a capable student, and if she was grappling with what are considered basics of English literacy, it would take more than my input in one class to align her with where she deserved to be compared to English-medium schools. I began to scramble for strategic ways to make a significant difference. Out of this, Wai Study Help emerged. First, I introduce Te Kura Kaupapa Māori o Te Whānau Tahi, the school where Wai Study Help is based.

6.2 Te Kura Kaupapa Māori o Te Whānau Tahi

As a kura kaupapa Māori, this school is grounded by a pepeha, which links it to both Ngāi Tahu and to significant environmental and educational features.

Ko Aoraki te mauka
Ko Waimōkihi te awa
Ko te rangimārie te waka
Ko Te Aho Matua te whakaewarangi
Ko Te Atawhai o Te Aotūroa te whare...tihei mauri ora!

Established in 1996, TKKM o Te Whānau Tahi is a full-immersion, Māori-medium kura kaupapa Māori located in Spreydon, Christchurch. ‘Te Whānau Tahi’ translates to mean ‘as one family’. It reflects the coming together of many families, the community and iwi.

⁷ An affectionate salutation used with female teachers, similar to Mrs or Ms.

The kura vision is ‘Poipoia ō tātou nei pūmanawa’. This statement ‘reaffirms the expectation that students will be provided with a wide range of learning experiences and opportunities that support them to reach their potential and develop their individual talents’ (ERO, 2009).

While the school espouses a distinct Māori character, the students are drawn from the same region and communities as mainstream schools. The students themselves consider it a normal school, but one that sustains their Māori identity, language and culture. For example, Dominique (year six student) says: ‘Don’t panic, we are just like other kids, like to play sport and video games, go to the movies and eat lots and lots of food! We even get in trouble sometimes.’ For him, being a student of the kura means that he can be a normal child, with the benefit of learning in a Māori environment.

While initially the kura offered learning programmes up to year eight, in 2001 it was accredited to offer programmes of learning in years one to 13. English might occasionally be spoken on campus; however, all classes are facilitated in the Māori language, and in line with values and principles set out in *Te Aho Matua o Ngā Kura Kaupapa Māori* (Te Rūnanga Nui o Ngā Kura Kaupapa Māori, 2008).

6.2.1 Te Aho Matua o Ngā Kura Kaupapa Māori (Te Aho Matua)

Te Aho Matua is described as the driving force for kura kaupapa Māori. It lays down the principles to which all Te Aho Matua Kura Kaupapa Māori commit, in order to provide a unique schooling system that they regard as vital to the education of their children. In *Te Piko o Te Mahuri* (Ministry of Education, 2010c)—research focusing on attributes of successful kura kaupapa Māori—the key sections of Te Aho Matua are described as:

Te Ira Tangata (the human essence), affirms the nature of the child as a human being with spiritual, physical and emotional requirements

Te Reo (the language), deals with language policy and how the schools can best advance the language learning of their children

Ngā Iwi (the people), focuses on the social agencies which influence the development of children, in short, all those people with whom they interact as they make sense of their world and find their rightful place within it

Te Ao (the world), deals with the world which surrounds children and about which there are fundamental truths which affect their lives

Āhuatanga Ako (circumstances of learning), provides for every aspect of learning which the whānau feel is important for their children, as well as the requirements of the national curriculum

Ngā Tino Uaratanga (essential values), focuses on what the outcome might be for children who graduate from Kura Kaupapa Māori and defines the characteristics which Kura Kaupapa Māori aim to develop in their children. (p.8)

Te Aho Matua provides policy guidelines for parents, teachers and boards of trustees in their respective roles and responsibilities (Te Rūnanga Nui o Ngā Kura Kaupapa Māori, 2008). According to Stephanie, a Wai Study Help parent:

the philosophy (Te Aho Matua) is based on the beliefs and practices of our tīpuna [ancestors]. This philosophy shapes the way our curriculum is delivered, so too does the language in which the curriculum is delivered, Te Reo Māori.

This is reinforced by the experience of the students. As Tanirau (year six student) explained:

So, in addition to all of our classes being taught in the Māori language, we follow and celebrate being Māori—all day, every day. I LOVE IT! We follow Māori cultural practices, use Māori examples in our learning, and we are involved with Māori cultural events in the community.

Working with Ngāi Tūāhuriri (the mana whenua) and the kura whanau, the kura has established its own kawa and values that reflect Te Whanautahitanga, the ways of Te Whānau Tahi:

A kura is a place where there are Māori values such as aroha—which means love, manaakitanga which means caring for others, rangatiratanga which means self-determination and whakawhanaungatanga which means the importance of relationships, shape the teaching and learning. (Dominique, year six student)

Here is an example provided by Māia, a year eight student, about a daily ritual that is part of Te Whānautahitanga:

I like having karakia in the morning because it helps me to start my day well. We stand in a circle holding hands, we have a karakia (or prayer), a student welcomes us to kura for the day, and we sing a song before going to class. It is nice seeing everyone together—right from the five year old babies to the older students who are in year 13.

6.2.2 Establishing the Kura at its Current Site

Until the late 1990s, TKKM o Te Whānau Tahi operated from other school classrooms, and at one stage in a garage. Due to policy at the time, only two kura kaupapa Māori per year could be established in New Zealand. This meant that there was a long delay between applying and being granted permission to set up a school. In 1998, the current location was approved by the Ministry of Education. Following the announcement, there was significant resistance from a small group in the community. This included leaflet drops warning neighbours about the likely increase in crime should a Māori school be built in their community. This continued for several months, and was covered by the media. For example, *The Press* ran a series of articles highlighting the anxieties and prejudices of the community. Headlines included: ‘Māori school plan raises Spreydon residents’ anger’, ‘Caution racists lurking’, ‘Racist leaflet against school irk residents’.

The current students and kura whānau are aware that getting the kura was ‘a battle’. Consequently, there is a strong sense of loyalty to the kura and kura leaders. Rehu describes his understanding of the struggle to establish the school and his consequent commitment:

When our kura was being built lots of people in the community were very angry. They said mean things about Māori people and that if there was a Māori school it would be bad for the community. That was not true and racist. People like Whaea Rhonda, Hakui Gwen, our Principal Matua Ramon and many others had to really fight for us so that our kura could be built. We are very thankful to them. (Rehu, year six student)

Because the community as a whole was involved in planning the site for the buildings, layout and naming, they have deep significance for the kura community. The site was opened and blessed in a dawn ceremony guided by elders from Ngāi Tūāhuriri, the local mana whenua. Māia explains the significance of the buildings and location:

The buildings at our kura are very special. Each classroom is named after significant tribal places in or around Christchurch. The whole kura was designed by the families from our school. If you look at it from the air it looks like a fern frond. (Māia, year eight student)

In 2012, there were 72 students enrolled at Te Whānau Tahi, and it had four junior classrooms: Rapanui (new entrants and year one), Ūkura (years two and three), Te Heru o

Kahukura (years four, five and six) and Ka Tiritiri o Te Moana (years six, seven and eight), as well as 14 senior students studying in years nine to 13.

6.2.3 English-Language Learning at TKKM o Te Whānau Tahi

There is no formal policy about the teaching of English at Te Whānau Tahi. The scheduling of classes tends to support May's (2008) position, in that students should commence English-language instructional classes in year five (age 10), or for six years before starting to learn English. In 2013, some year four students were included in English-language classes, because they were already highly proficient in Māori (McGrory, 2013).

May and Hill (2005) contend that in New Zealand, students in Māori-medium settings need to be taught in and through Te Reo Māori for at least six years in order to develop the language proficiency needed to be successful learners. They argue that if students have not grasped literacy skills in Māori, they will more generally struggle with learning. This aligns with Cummins' (1991) hypothesis of linguistic interdependence. He contends that once a student is fluent in reading literacy skills in their dominant language, they are more likely to transfer those strategies and skills to their secondary language. However, an ongoing debate within many kura kaupapa Māori is identifying the optimal age for students to commence learning English as an academic subject. This is due to the varying degrees of engagement, confidence and interactions in English in their life outside school. Whether or not the student attended kōhanga Reo or an alternate form of Māori immersion ECE will affect the number of years' immersion in the dominant language. The time spent learning in kura kaupapa schools also affects the transference from Māori to English, as for many students, English may be a first language (L1), or interchanged with Māori (May, 2008). In this regard, some recognition is likely to have been given for students participating in some Te Reo Māori immersion instruction in kohanga Reo, or an alternate Māori immersion ECE. There are, however, some students who have transferred to Te Whānau Tahi from English-medium settings, and for whom the Māori language is not the dominant language at home. These students are not excluded from English-language classes, despite English being their dominant language and their Māori language being very limited.

Since 2011, classes have been timetabled in 90-minute timeslots, once per week. The scheduling of classes has been affected by the availability of a specialist teacher, more so than a pedagogical requirement. Classes are held in a separate learning area with a dedicated English teacher. The lack of a clear policy or established programme for learning English in a kura kaupapa Māori context presents a challenge.

6.3 The Wai Study Help Programme

6.3.1 Background

In term three of 2011, I accepted the position of Te Reo Pākehā teacher at Te Whānau Tahī, where my children attended. During the year I taught 38 students in two classes. Ages ranged from nine to 13, and year levels four to eight. I am not a trained teacher of English, but I have taught Te Reo Māori, am a registered teacher and have been actively involved in education for many years. In the first semester, I encouraged a strong reading programme, and the students responded strongly. There was an exceptionally high demand for books in class, and a check-out system was implemented. This extended to the wider kura, with teachers, administrative staff and older students also wanting to access the books purchased for the Te Reo Pākehā classes. Students took their books to camp, were visible reading at lunchtimes and wait-lists were formed for those wanting high-demand books. Parents shared positive feedback at whānau hui. However, it was difficult to find books of an appropriate reading level for some of the emerging readers. Despite a desire to read, they lacked fundamental skills necessary to be able to read most texts.

The writing proficiency of students was less advanced than their reading. The writing and spelling ability range was massive. For instance, in a year six to eight test, of 50 words taken from a year six spelling list, student scores ranged from five to 45 out of 50. This was the first data available for the English proficiency of these students. To encourage writing, students were given journals to write in each class. They wrote personal accounts about set topics such as showing courage, the happiest day of their life and things that made them sad. Students were told not to worry about the spelling of words, but to concentrate on telling their own stories. Student work was not marked; rather, I wrote

back to each of them individually and asked them further questions. I did not correct any spelling or grammar. If words had been spelt incorrectly, I attempted to use those words in my feedback to show how it should be spelt. The volume of writing produced by students in set periods increased significantly over time. Concurrently, students were taught a parts of speech programme. They learnt about nouns, adjectives, verbs, adverbs and interjections. Students were encouraged to consider this content when writing.

Of the 11 year eight students, seven left Māori medium education and moved to English-medium secondary schooling at the end of 2011. Several students attend English tuition at Kip McGrath, or similar providers. It was evident that some parents had concerns that their children may need additional support with English-language learning. The massive range of ability created a need for constant differentiation of content in class. Students were grouped into four learning groups, also used to differentiate homework. Students sat in these groups during class time and were provided with the same content, differentiated according to ability. It became increasingly evident that there was a need for students to have more one-on-one time, and small group learning time with the teacher to address learning gaps, strengthen understanding of the English language and build student confidence with reading and writing (including spelling).

6.3.2 A New Way of Thinking

I encountered an online video about *826 Valencia*, a community-based student centre established by David Egger in the US (Egger, 2010). It offered free tuition in a novel, corporate-style environment. The students he catered for were predominantly from non-English speaking backgrounds. Egger utilised a community of practice approach by drawing on his network of friends and personal contacts: ‘I thought about this massive group of people I knew: writers, editors, journalists, graduate students, assistant professors, you name it. All these people that had sort of flexible daily hours and an interest in the English word’ (Egger, 2010). Egger (2010) utilised this network of friends to create a community of practice centring on his tuition centre.

I believed that this type of approach could have positive benefits for the Māori students to whom I taught English. The strategy of providing one-on-one or small group time for students appeared to be sound pedagogical practice. Egger (2010) explained that:

The goal was to have a one-to-one ratio with every one of these students. You know, it's been proven that 35 to 40 hours a year, with one-on-one attention, you can get one grade level higher. And so, most of these students, English is not spoken in the home, they come there—many times their parents...So that was the basis of it, was one-on-one attention.

Having watched the video, I reflected on recent discussions at a University of Canterbury Māori postgraduate student symposium, about the challenge of producing culturally responsive graduates. I knew that the kura offered an authentic Māori environment that could have a positive transformational impact on teacher trainees and other university students. I wondered if the two needs (my own to provide one-on-one tuition for my students and the University's need to develop culturally responsive graduates) could be each other's solution. Therefore, I decided to approach the local iwi authority, Te Rūnanga o Ngāi Tahu, to see if they might support a similar community of practice approach. Once they indicated that they would, I also approached the University of Canterbury and began to develop the programme.

6.3.3 Culture and Literacy Learning

In order to develop the Wai Study Help programme for a kura kaupapa Māori setting, it was necessary to consider the ways that culture affects literacy learning. For culturally responsive pedagogical approaches to effectively improve English-literacy outcomes for Indigenous students, they need to be effective and authentic, but just as importantly require culturally-informed teachers and educational leaders (Macfarlane, 2010; Purdie et al., 2011). Most Māori students are in mainstream schools, in which English is the language of instruction. Of continuing concern is that overall, they have been underachieving in reading and writing (Alton-Lee, 2003; Flockton & Crooks, 2006; Organisation for Economic Co-operation and Development [OECD], 2001; Telford & May, 2010; Wylie & Hogden, 2007).

Although in New Zealand we have students who are achieving, there has been and continues to exist a frequently cited 'tail' of underachievement, of which approximately

20 per cent of New Zealand students are a part (Chamberlain, 2007; Hattie, 2003; Ministry of Social Development, 2004; New Zealand Parliament, 2008). Within this 'tail', Māori students form a substantial group. Macfarlane (2010) argues for the development of a more culturally responsive education system for Indigenous students. There is an increasing awareness from educators that mainstream educational practices in New Zealand are not effective for the large and growing percentage of Māori students. New paradigms in educating Māori students are being explored, supported by policy makers, researchers and educators (Lai et al., 2009; Macfarlane, 2007; 2010; Ministry of Education, 2008b; 2009a; 2009b; 2009f). One of these initiatives has been the establishment of Māori-medium education. Bishop, Berryman and Richardson (2002) argue for the creation of primary Māori-medium schools as traditional mainstream schools disregard 'the language and cultural aspirations of Māori people' (p. 44). They contend that the maintenance of the Māori language and culture needs to develop from Māori self-determination.

However, the challenge for students learning in a Māori-medium context is that within New Zealand, English is the predominant language, both in the wider social world and in the workplace. Thus, being literate in English is considered by the wider community as a pre-requisite for communicating effectively, both nationally and in many international contexts. Many commentators, however, have looked at the link between proficiency in an L1 and the learning of a second language (L2). For example, Alderson (1984) hypothesises that: 'Good first-language readers will read well in the foreign language once they have passed a threshold of foreign language ability' (p. 4). The problem when relating this hypothesis to students in Māori-medium schools is that for many Māori students, English is not an L2, as both English and Māori are used at home and in the wider community. This differentiation between understanding the transfer of skills and strategies from L1 to L2 cannot be readily compared to students for whom English is an L2.

6.3.4 Bringing People Together

Because this thesis is the first study to report on Wai Study Help, I offer a description of the process used to establish the Wai Study Help community of practice. I drafted a brief email introducing the concept of sourcing free volunteers to tutor Māori students one-on-one, as a way of improving Māori student achievement. The subject heading was ‘A Different Way of Thinking’. With this, I forwarded the TED.com video web-link to two contacts based at the local iwi’s corporate office, Te Rūnanga o Ngāi Tahu. They both responded positively.

Encouraged, I floated the idea with several people: the deputy tumuaki of the kura, my doctoral supervisor, a senior lecturer in literacy at the University of Canterbury and a few others. I worked on networking different groups together to enable a successful pilot project. Each person I spoke with offered something new to consider as the pilot of the initiative took shape. A meeting was scheduled with the Board of Trustees’ Chairperson from TKKM o Te Whānau Tahi. He is a member of the New Zealand Police Force, and I considered whether the inclusion of people from different professions (such as his) as tutors might offer value to our students. A date was set for two literacy lecturers/researchers to visit the kura. A meeting with the Head of Māori, Social and Cultural Studies in Education at the University of Canterbury’s College of Education was scheduled for the following week.

TRONT offered to fund the development of a website for managing the initiative, including student registration, scheduling tutoring sessions and coordinating volunteers. They offered full support for the project and its concept. We discussed transferability of the model to marae settings in the future. Endorsement by local iwi is significant.

6.3.5 A Model Begins to Take Shape

Prior to the meeting with the University of Canterbury, I prepared a project description and determined some baseline features that I consider necessary for the success of a pilot programme. ‘Wai’ (pronounced ‘why’) was the name selected for this project, as it reflected the dual meanings of some spoken and written words in English and Māori. In

one language the word asks a question, why? In the other, it means ‘water’, and is used to describe an essential requirement for life and wellbeing. The Wai Study Help programme uses a community of practice model for collaborative action that supports Māori education success.

It was proposed that Wai Study Help would provide free, localised tuition for Māori students, targeting literacy in English. Tutoring would be offered to students from TKKM o Te Whānau Tahī, as there was already an established relationship and access to resources. Tutoring could take place during scheduled Te Reo Pākehā lessons, and after school in timetabled sessions. Two different streams of tutors were also proposed. First, the community volunteers would provide students with a supportive reading partner, and second, the University of Canterbury student teachers would provide targeted literacy assistance. Time volunteered by tutors would be recognised by the University, local iwi and/or the kura in the form of credits, service record and certificate. Other volunteers would be sourced from the community, professional communities and local rūnanga/iwi, using online social media to encourage participation. Tutors and tutoring sessions would then be coordinated using an online booking system. This was considered important in order to keep administration requirements to a minimum, and to support sustainability. Whānau would be invited to be co-tutors, attending at least one session per month with their child. A communication plan would be developed to ensure whānau’s ability to participate as informed consumers, demanding constituents and determining contributors.

Through the relationship with the University of Canterbury, a research team would be established to help monitor the experience of students, their whānau and tutors. Emphasis would be placed on one-on-one and small group opportunities to learn, culturally responsive practice and encouraging a love of learning and language. An advisory group should be formed to monitor progress and to help provide advice and guidance. This initiative, while simple in design, was considered to have the potential to provide transformational opportunities and benefits for all involved. The assumption was that there is ample human resource available in the community to provide tutoring. Further, that there are groups within the community with a moral impetus to support the project. This collaboration presents a unique opportunity to consider English literacy in a Māori-

medium setting. It will put into action basic principles that will contribute to Māori education success in an immediate way, with long-term benefits.

An advisory panel was established to support the design and implementation of the Wai Study Help initiative during its pilot at TKKM O Te Whānau Tahi, in 2012. The panel of ten included representatives from each contributing community, the kura, the University, Ngāi Tahu and community tutors. Two spaces were also created for student representatives to participate.

6.3.6 Wai Study Help Branding and Design Development

While Wai Study Help was a teacher's personal endeavour, the inclusion of the local iwi authority and community in its development and implementation makes it relevant to this thesis. The project also provided an opportunity to record the voices of students and whanau, including their reactions. The development of the website provides an example of this. TRONT offered to pay for the development of a website for Wai Study Help. This was deemed important as it would provide information to whānau, and allow for volunteer tutors to register and book in for tutorial sessions. TRONT's preferred supplier for web development was WIRED Ltd. Meetings were held with them to discuss the Wai Study Help concept and specifications. WIRED Ltd subcontracted Hori Mataki, a locally-based graphic designer with Māori ancestry. A meeting was held with him to discuss the Wai Study Help concept, look and feel for the website. Concept designs were provided and approved for final development. The resulting web page banner is shown below.



Figure 6.1: Wai Study Help Website Banner

At the colloquium ‘Schools, Communities and Social Inclusion’ held in March 2012 at the University of Canterbury, Wai Study Help students delivered a presentation on the programme. A year 10 student, Te Aho Flanagan, explained the design concept for Wai Study Help:

The banner shows the thinking behind the Wai Study Help programme. Wai in Māori means water. Wai is essential for life and wellbeing. In English ‘why?’ is a question, we ask it every day. The programme has the name Wai because it highlights the confusion that can exist when living and learning two languages at the same time.

In this image we, the students, are represented by a leaf or waka. These rays are our dreams and potential. The leaf is floating on the water and the water is helping to carry it towards our goals. Māori used stars to navigate and in our banner they mark the rising sun on the horizon. If you look closely, this image is also an open book. This is because our goal is to expand our knowledge and to love reading books. (Te Aho Flanagan, year 10)

6.4 IEPs for Wai Study Help Students

From the diagnostic data, university tutors were asked by the classroom teacher to prepare IEPs for the students in their assigned groups. A template was provided for this purpose, which included space for student details, six-month goals, whānau input including identification of aspirations and needs, student’s present skills and achievements, current levels, needs and targets to reach and strategies to be used. These were submitted to the classroom teacher who was responsible for completing the whānau sections with parents. Not all Wai Study Help students had an IEP completed, for a number of reasons. Not all Wai Study Help students had a student teacher tutor—for instance, if their assigned student teacher withdrew from the course. Assessment guidelines for the student teachers’ university course had not been agreed and some felt that the workload was too great to complete an IEP for all students. The university agreed that IEPs were desirable but additional to the course requirements for the offering in 2012.

Despite not every student having an IEP, student data showed that all students improved their scores. In the following pages, I report details of the assessment data. This is detailed quite specifically, as there is little previous evidence of the collection or reporting of English-literacy achievement by kura kaupapa Māori students. The first result to be

considered is the PAT Reading Comprehension and Reading Vocabulary assessment tools.

6.5 Quantitative Data

A significant aspect of this puna kōrero was measuring aspects of change, whereas the other puna kōrero spoke more broadly of aspirations and intentions relating to relationships. The context for this puna kōrero directly focused on accelerating improvements in student English literacy. It is useful, therefore, to report quantitative data that shows shifts or changes in student literacy achievement.

6.5.1 Assessment Tools and Data Gathering

As the student tutors came from the university, it was appropriate to engage research staff from the university to help investigate the success of the project. A lecturer at the University of Canterbury entered the programme to provide advice and guidance to the university tutors about literacy content, and to guide the design of assessment tools for evaluating achievement. The assessment tools selected were the PAT Reading Comprehension (NZCER, 2010), testing student ability across a range of texts including narrative, instructional, persuasive and poetic and the PAT Reading Vocabulary (NZCER, 2010) that tests student ability to use vocabulary in context; Peters' Spelling Test (Peters, 1970), that provides a spelling age for students; Burt's Reading Test (NZCER, 1981), which tests the ability of students to read and say specific words, and provides a reading age for students; and the New Zealand assessment tools for teaching and learning (asTTle) writing test (Ministry of Education, 2011b), which uses a writing sample to determine a writing age for students.

The PAT reading vocabulary and reading comprehension tests were conducted concurrently with all Wai Study Help students in a single afternoon, with a short gap between each test. The students were located in two side-by-side classrooms. University of Canterbury lecturers Jo Fletcher and Faye Parkhill processed the tests' administration, and collated the results. All processes were consistent with the standardised instructions and requirements. Student responses were entered into the NZCER database, and stanine

results were determined using scale score based on student year level. For each remaining assessment tool (Peters' Spelling, Burt's Reading, running record and asTTle), diagnostic data was gathered for each Wai Study Help student, over the first few weeks working with the student teachers. Student teachers were responsible for this process, while supported and moderated by Janice and the classroom teacher.

It is important to note that while the assessment tools used within Wai Study Help were recommended and are considered to be effective mainstream tools of literacy measurement, each were developed in non-Māori settings. This potentially contributes to cultural bias against Māori students. It was considered, however, that given that there were no kaupapa Māori origin assessment tools available which could be used to achieve data that would allow comparison with other New Zealand schools that these would suffice. Within this context, ideally data gathering tools specific to kura kaupapa Māori would have been used.

6.6 Results from PAT Reading Comprehension and Reading Vocabulary

Students were tested in May and again in November 2012. The following tables show the overall data and achievement shifts for years five to 10.



Te Reo Pākehā: PAT Reading Comprehension 2012 YEARS 5 - 10, BY STANINE										
TAU/YEAR - ALL	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=33
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)	21% (7)	21% (7)	24% (8)	18% (6)	12% (4)	3% (1)				2.87
Test 1 Distribution by BAND	21% (7)	45% (15)		33% (26)						
Test 2 (November)	6% (2)	3% (1)	18% (6)	18% (6)	24% (8)	24% (8)	6% (2)			4.79
End of Year Distribution by BAND	6% (2)	21% (7)		73% (24)			6% (2)			
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.2: PAT Reading Comprehension Results—All Year Levels (5–10)

The data in Figure 6.2 shows that out of 33 students, nearly three quarters are now located in the middle band, with two exceeding expectations, having achieved stanine seven. Two students are at stanine one, and will require enrichment support in 2013, along with seven students in stanine two. The overall increase of average stanine is significant, increasing from 2.87 to 4.79. Twelve students increased by one stanine, nine by two stanines, three by three stanines, four by two stanines and one by five stanines (34.9 scale score points). Of those who did not move stanines, one was at stanine six, two at stanine one and one was at stanine three.



**Te Reo Pākehā: PAT Vocabulary 2012
Years 5 – 10, BY STANINE**

TAU/YEAR - ALL	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=33
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)	9% (3)	12% (4)	42% (14)	21% (7)	6% (2)	9% (3)				3.3
	9% (3)	54% (18)		36% (12)						
Test 2 (November)		12% (4)	6% (2)	30% (10)	30% (10)	21% (7)				4.45
		18% (5)		81% (27)						
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.3: PAT Reading Vocabulary Results—All Year Levels (5–10)

The data in Figure 6.3 shows that out of 33 students, 27 have achieved stanines four, five or six, and are now located in the middle band. Students in the lower band reduced from 63 per cent (21 students) to 18 per cent (six students). Students in the middle band increased from 36 per cent (12 students) to 81 per cent (27 students). Improvements in 2012 are the result of students advancing in the following ways: 14 students moved up one stanine, seven students moved up two stanines, one student moved up three stanines (22.3 scale score points) and one student moved up four stanines (29.1 scale score points). The average stanine increase was from 3.3 to 4.5.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Reading Comprehension 2012

Tau/Year 5	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=9
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)		22% (2)	34% (3)	22% (2)	22% (2)					3.4
Test 2 (November)					44% (4)	44% (4)	11% (1)			5.6
Data for closest English medium Primary School Year 5 Māori Students		14%(1)	14%(1)	14%(1)		14%(1)	29%(2)		14%(1)	5.43
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.4: PAT Reading Comprehension Results—Year Five

The data in Figure 6.4 shows significant progress across the cohort, with a shift of average stanine from 3.4 to 5.6 over a six-month period. Students in year five at TKKM o Te Whānau Tahī are achieving, on average, better than Māori students at the closest English-medium school, and all students nationally, despite only receiving 90 minutes of instruction in Te Reo Pākehā per week.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Vocabulary 2012

Tau/Year 5	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)		11% (1)	44% (4)	33% (3)	11% (1)					3.4
Test 2 (November)					66% (6)	33% (3)				5.3
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.5: PAT Reading Vocabulary Results—Year Five

The data in Figure 6.5 shows that all students have improved their stanine scores and are now grouped across the centre and top of the middle band. This is excellent progress, as all students have been captured and none remain in the lower band. The average stanine score has been lifted by 1.9 to 5.3, achieving above the national norm average for all students. A comparison with data from the closest primary school was not available, as they did not assess using PAT Vocabulary in 2012.

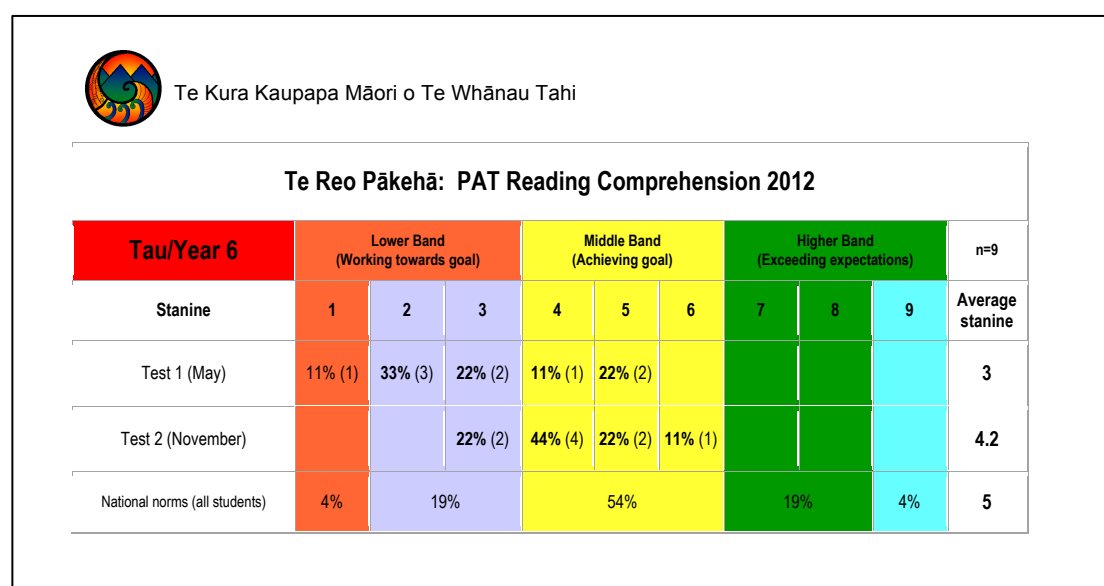


Figure 6.6: PAT Reading Comprehension Results—Year Six

The data in Figure 6.6 shows significant progress across the year level, with a shift of average stanine from three to four over a six-month period. Students in year six at TKKM o Te Whānau Tahī are achieving well, with scores clustered within the middle band. Students below average at stanine three have still made significant progress, moving up from stanines one and two, respectively.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Vocabulary 2012

Tau/Year 6	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			Average stanine
	1	2	3	4	5	6	7	8	9	
Stanine										
Test 1 (May)		11% (1)	44% (4)	33% (3)		11% (1)				3.5
Test 2 (November)			11% (1)	55% (5)	22% (2)	11% (1)				4.3
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.7: PAT Reading Vocabulary Results—Year Six

The data in Figure 6.7 shows that most students are now located within the middle band, with the one student located in the lower band positioned to move up to stanine four in the next year. Two students achieved scale scores that were 0.4 off stanine five. This shows good progress towards the kura goal of all students in the middle band by year 10, with an increase of average stanine from 3.5 to 4.3.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Reading Comprehension 2012

Tau/Year 7	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=6
	1	2	3	4	5	6	7	8	9	Average stanine
Stanine										
Test 1 (May)	17% (1)		33% (2)	50% (3)						3.16
Test 2 (November)		17% (1)	17% (1)		33% (2)	33% (2)				4.5
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.8: PAT Reading Comprehension Results—Year Seven

This data in Figure 6.8 shows that while some students continue to need extra support, all are progressing and several have made significant gains. One student moved from stanine three to six, with a scale score increase of 17.6 points; a second student moved from stanine four to stanine six, with a scale score increase of 10.2 points.

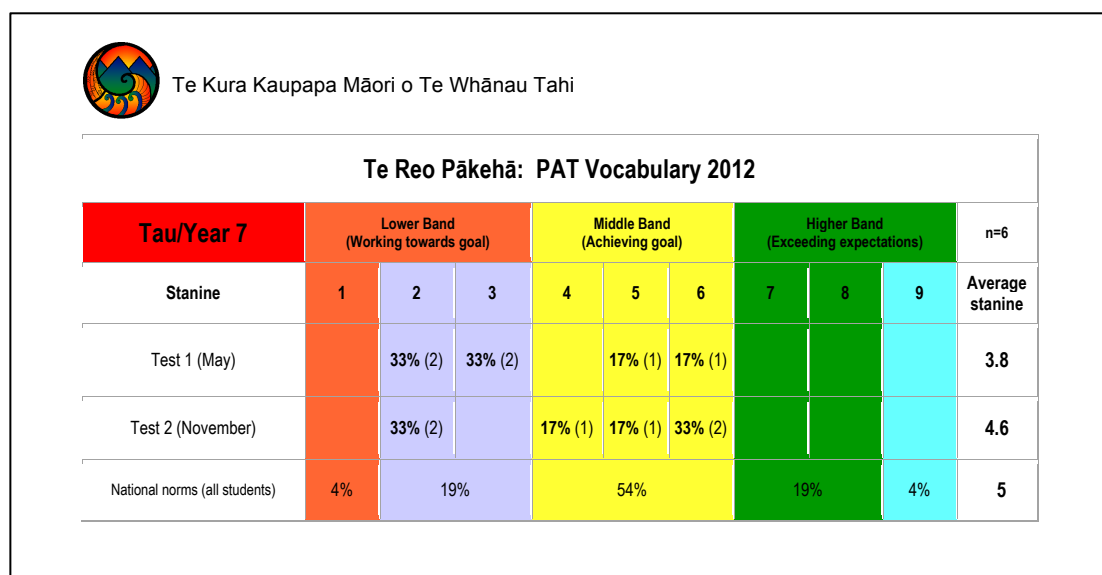


Figure 6.9: PAT Reading Vocabulary Results—Year Seven

The data in Figure 6.9 shows that in 2012, one of the year seven students went up two stanines (15.6 scale score points), two went up one stanine and two remained at stanines two and six, respectively. Students are clustered in the middle band, with two in the lower band who will continue to receive additional support in 2013.



Te Reo Pākehā: PAT Reading Comprehension 2012

Tau/Year 8	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=3
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)	33% (1)	33% (1)	33% (1)							2
Test 2 (November)	33% (1)		33% (1)	33% (1)						2.6
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.10: PAT Reading Comprehension Results—Year Eight

The data in Figure 6.10 shows that two of the year eight students progressed up one stanine, while one student continues to struggle at stanine one. The latter student improved their scaled score by several points, but not enough to reach stanine two. The stanine four student was only a fraction away from achieving stanine five, having increased their scale score by 17.5 points.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Vocabulary 2012

Tau/Year 8	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=3
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)		33% (1)	66% (2)							2.25
Test 2 (November)		33% (1)		66% (2)						2.75
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.11: PAT Reading Vocabulary Results—Year Eight

The data in Figure 6.11 shows that in 2012, two students went up one stanine each, from stanine three to four. Two other students remained in stanines one and two, respectively. These had only nominal shifts in scale score, and require extra assistance in 2013. Enrichment classes will be available to them, in addition to their regular class time.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Reading Comprehension 2012

Tau/Year 9	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=4
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)	50% (2)		25% (1)			25% (1)				2.75
Test 2 (November)			50% (2)	24% (1)		25% (1)				4
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.12: PAT Reading Comprehension Results—Year Nine

The data in Figure 6.12 shows that all students made considerable progress, with two students moving up two full stanines, one moving up one and one remaining at stanine six (despite achieving a lesser scale score).

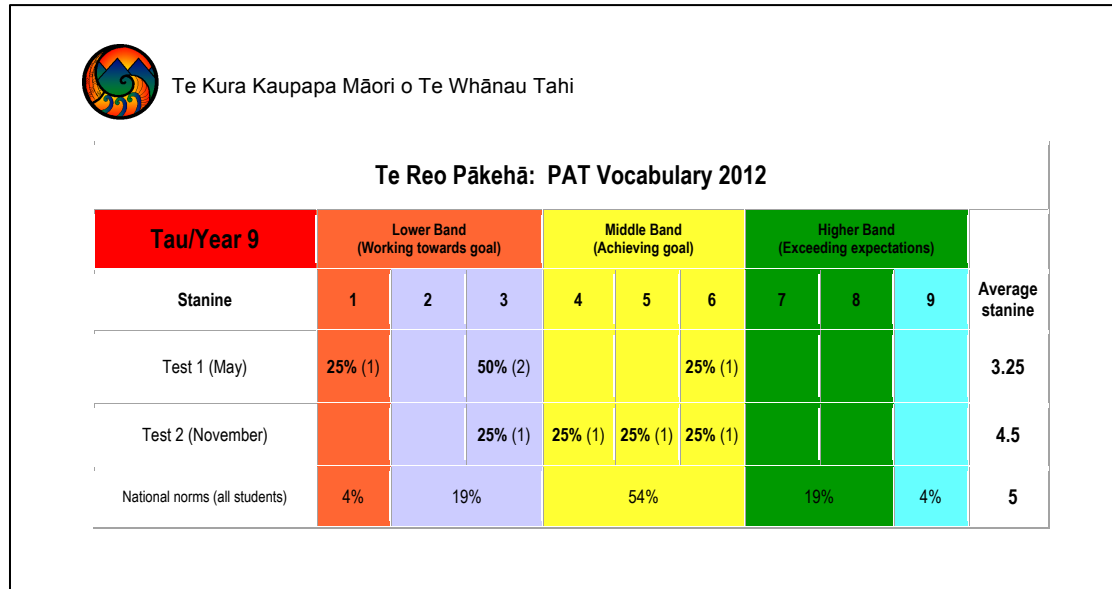


Figure 6.13: PAT Reading Vocabulary Results—Year Nine

The data in Figure 6.13 shows that significant gains were made within the year nine class, with one student advancing three stanines (22.3 scale score points), one advancing up two stanines (15.4 scale score points) and one advancing one. These are remarkable gains, and have resulted in a strong clustering within the middle band, with one student just below in stanine three. The student in stanine three advanced two stanines, a very good achievement given limited progress previously.



Te Kura Kaupapa Māori o Te Whānau Tahī

Te Reo Pākehā: PAT Reading Comprehension 2012

Tau/Year 10	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			n=2
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)	50% (1)	50% (1)								1.5
Test 2 (November)	50% (1)						50% (1)			4
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.14: PAT Reading Comprehension Results—Year 10

The data in Figure 6.14 shows that the original year 10 intake included five students. Two left for other schools, and one new year 10 student commenced in term four. One student was absent for the second PAT test, so his data has not been included. The data of the remaining two students appears above. One student has made massive gains, achieving a scaled score of 89.3 (stanine seven), up from an original score of 54.4 (stanine two). The other student increased her scaled score by 8.5 points, but was unable to achieve level two; she continues to require extra support with English-literacy support.



Te Kura Kaupapa Māori o Te Whānau Tahī

Tau/Year 10	Lower Band (Working towards goal)			Middle Band (Achieving goal)			Higher Band (Exceeding expectations)			
Stanine	1	2	3	4	5	6	7	8	9	Average stanine
Test 1 (May)	50% (1)			50% (1)						2.5
Test 2 (November)		50% (1)		50% (1)						3
National norms (all students)	4%	19%		54%			19%		4%	5

Figure 6.15: PAT Reading Vocabulary Results—Year 10

As mentioned above, of the original five students in the year 10 intake, two left, and one was absent for the test. The data for the remaining two students is included in Figure 6.15 above, but is too small a sample to make general conclusions about. One student remains stable at stanine four, and the other has progressed one stanine to stanine two. Results from the Burt's Reading Test follows.

6.7 Results from Burt's Reading Test

Eight tutors and the teacher conducted the tests with students in years five to eight. It is likely that this data has a margin of error, due to individual variations and judgments made. The results demonstrate consistent, significant gains at each year level. All students who had scope to improve their scores did so. The top reading age that could be achieved on the test was 13 years, nine months. Two students achieved this in May, and eight students achieved this in November.

The Māori language is phonetically based, and students demonstrated excellent ability decoding words in English, even those unfamiliar to them. Students appeared more confident attempting to read the prescribed words during the second round of data collection.

Table 6.1: Burt's Reading Test - Year Five Student Outcomes

Year five Burt's n=8	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	4	0	1	2	1
Nov test result	1	2	1	0	4

Table 6.2: Burt's Reading Test - Year Five Progress

Year five Burt's n=8	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	0	2	4	1	1

All year five students improved by a minimum of seven months and an average of 20.25 months. The year five students initially had a group of five students, with a reading age below or well below their chronological age: their average score was 23.8 months below their target reading age. Post-test results showed that of the three students who remained below their target reading age, the average months below reduced to 12.3. Of the other two, one student achieved his target reading age and one increased by 49 months, to three and a half years above his chronological age.

Table 6.3: Burt's Reading Test - Year Six Student Outcomes

Year six Burt's n=9	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	3	1	0	1	4
Nov test result	0	2	0	0	7

Table 6.4: Burt's Reading Test - Year Six Progress

Year six Burt's n=9	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	1	1	3	3	1

All students who had scope to improve made progress of between three and 12 months' gain in reading age. One student achieved the top of reading scale, pre- and post-test (13 years, nine months), and is recorded as nil progress. Of the two students who remained below their target reading ages, both were just outside the band at four months reading

age below. Seven out of nine students achieved ‘well above’ (more than 12 months) their target reading age.

Table 6.5: Burt’s Reading Test - Year Seven Student Outcomes

Year seven Burt’s n=5	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	0	2	2	1	0
Nov test result	0	0	0	2	3

Table 6.6: Burt’s Reading Test - Year Seven Progress

Year seven Burt’s n=5	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	1	1	0	1	2

All four students who had scope to improve did so by between 12 and 27 months, with an average improvement of 20 months reading age. All students at post-test were achieving above or well above their target reading age.

Table 6.7: Burt’s Reading Test - Year Eight Student Outcomes

Year eight Burt’s n=4	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	2	2	0	0	0
Nov test result	2	0	0	0	2

Table 6.8: Burt's Reading Test - Year Eight Progress

Year eight Burt's n=4	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	0	0	1	3	0

All students improved their reading age by between 18 and 26 months, with an average increase of 22.75 months. Of the two students who remained 'well below', gains were made of 18 months and 26 months. Their reading ages increased from nine years and six months to 11 years, and seven years to nine years and two months. Results from the Peters Spelling Test are reported below.

6.8 Results from Peters' Spelling Test

Eight tutors and the teacher conducted the tests with students in years five to eight. It is likely that this data has a margin of error due to individual variations and judgments made. The results demonstrate gains at each year level, with spelling progress being less in most cases than gains in reading. Three students achieved more than three years spelling age progress in the six-month period.

Table 6.9: Peters' Spelling Test - Year Five Student Outcomes

Year five Peters' n=9	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	7	1	0	1	0
Nov test result	6	0	0	1	2

Table 6.10: Peters' Spelling Test - Year Five Progress

Year five Peters' n=9	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	3	3	2	0	1

Initial spelling age data for seven of the nine year five students was 'well below'. The average 'well below' spelling age was two years and 10 months below, with the greatest difference between chronological age being four years and one month. Two students initially 'well below' recorded no improvement in their November test scores. One student improved his spelling age by four years and two months, his final spelling age being more than two years above his chronological age. The average improvement across all year five students was 13.2 months.

Table 6.11: Peters' Spelling Test - Year Six Student Outcomes

Year six Peters' n=9	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	5	2	0	0	2
Nov test result	2	2	0	0	5

Table 6.12: Peters' Spelling Test - Year Six Progress

Year six Peters' n=9	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	2	2	3	0	2

All students improved by at least three months' spelling age. The average spelling age improvement across all year six students was 17.8 months. Two students improved by more than three years' spelling age (39 months and 41 months), moving from 'well below' to 'well above' between the May and November tests.

Table 6.13: Peters' Spelling Test - Year Seven Student Outcomes

Year seven Peters' n=5	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	3	0	0	2	0
Nov test result	2	1	0	1	1

Table 6.14: Peters' Spelling Test - Year Seven Progress

Year seven Peters' n=5	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	3	1	1	0	0

Of the three students who initially tested 'well below', their spelling age was between two years and five months, and three years and five months below their chronological age. While they made significant gains (six, 10 and 19 months in spelling age), for two of them this was not enough to move their spelling age to within 12 months of their chronological age. One student spelling 'above' his age made no gains, and the other improved six months in spelling age.

Table 6.15: Peters' Spelling Test - Year Eight Student Outcomes

Year eight Peters' n=4	Well below (>12 months)	Below (-4 -12 months)	At (+ / -3 months)	Above (+4 -12 months)	Well above (>12 months)
May test result	3	0	0	1	0
Nov test result	2	0	1	1	0

Table 6.16: Peters' Spelling Test - Year Eight Progress

Year eight Peters' n=4	0–6 months	7–12 months	13–23 months	24–36 months	37+ months
Number of students	1	1	2	0	0

All year eight students made gains of at least three months; the average improvement across the four students was 12.25 months' spelling age. While improvements were made, half of the students remain 'well below' by two years and seven months, and two years and 10 months. These students will require additional support to reach their target spelling age. Results of data collected from running records follow.

6.9 Results from Running Records

Eight tutors conducted the tests with students in years five to eight. The nature of running records and the need for teachers to make interpretive judgments means that there is likely to be a greater margin of error than test results using previous tools. The top running record level that could be reached was '30 Sapphire', which equates to a reading age of 12 years. One student achieved this in May, and nine students achieved this in November.

Table 6.17: Students in Years Five to Eight Increasing Reading Levels Using Running Records

Number of levels progressed	0	1	2	3	4	5	6	7+	Reached top level
Year five students	0	3	2	3	0	1	0	0	0
Year six students	1 (at top)	0	0	3 (1 at top)	2	0	1 (at top)	2 (at top)	5
Year seven students	0	0	0	1	1 (at top)	0	2 (1 at top)	1	3
Year eight students	0	1	0	1	1 (at top)	0	0	1 (at top)	2
All students	1 (at top)	4	2	8 (3 at top)	4 (2 at top)	1	3 (2 at top)	4 (3 at top)	10

As well as measuring changes in achievement, this puna kōrero collected the insights from students and whānau involved in the project. This took the form of qualitative data, indicating perceptions, understandings and valuations.

6.10 Qualitative Data

The 15 year six to 10 students interviewed were Māori 10–14 years olds who saw themselves ‘much the same’ as other young people their age. They enjoyed everyday activities like sports (boxing, softball, netball, basketball), socialising with friends, playing video games, going to the movies and eating. All students participated in the Wai Study Help programme in 2012. In 2013, a group of these students were selected to travel to Brisbane to present a workshop about the project. The presentation was at the ‘Brave New World’ English and Literacy Teaching for the 21st Century conference, hosted by the Queensland University of Technology, from 5–8 July, 2013. The data presented here was collected from the students in order to compile material for their collaborative presentation at the conference. Additionally, data was collected from six whānau members using questionnaires, supported by interview if the whānau member wanted it. The participants included four mothers, one father and a grandmother of Wai Study Help

students. Only one whānau member opted to use a pseudonym. The data from the students and whānau participants is presented thematically below.

6.11 Themes Arising from Puna Kōrero Three

6.11.1 Common Understandings About Wai Study Help as a Community of Practice

The students experienced Wai Study Help primarily through the people and community organisations involved in the project. They had contact with community tutors and student teachers from the University of Canterbury; visits from different community of practice members such as the University of Canterbury lecturers; they participated in a pōwhiri for the launch of the project and engaged with other community members when participating in conference presentations.

The students clearly understood that Wai Study Help was a community of practice that involved multiple people in different roles. When asked who were part of the Wai Study Help community of practice, the students named the parents of students, students in the conference presentation group, the owner of the local Paper Plus bookshop who had provided vouchers and fundraising support, the teachers from the kura, the university lecturers and their tutors and Ngāi Tahu. One year nine student also named ‘the T-shirt people’, from whom we purchased travel clothing for the Brisbane conference trip:

It’s a programme that invites tutors to come and help at our school with our English. (Brigham, year eight)

The University of Canterbury, Paper Plus has helped us they have given us lots of money and books. There’s a lot more that helped us with our batons up. (Māia, year eight)

The people and businesses involved in Wai Study Help are our tutors, who are learning how to be a teacher at the University of Canterbury. Whaea Mel, Tuakana Surin and TKKM o Te Whānau Tahi are also involved. (Tanirau, year six)

The University, of Canterbury, Te Whānau Tahi, Paper Plus, the whānau from TWT, and the community, Ngāi Tahu. (Te Matau, year 10)

6.11.2 Culturally Responsive Curriculum and Pedagogy

Students and whānau indicated that they liked the small whānau environment provided at TKKM o Te Whānau Tahi. Students likened their schooling experience to being part of one big family, in which they felt supported to learn in an environment where tikanga Māori was normal and respected: ‘I like that our kura is small, that our main language at this kura is Māori, that at our school we act as one whānau’ (Te Aho, year 10). The values that the students were exposed to in a kura setting were also considered important: ‘The uaratanga [values] of the school and the kids and the teachers are really nice and it’s really fun. It’s good helping, supporting each other’ (Māia, year eight). One parent, SR, explained that being part of a ‘tight knit whānau’ meant that students felt like they ‘belonged’ and that ‘it’s not just about Te Reo Māori—it’s so much more’. She explained that for her, the kura helped her tamariki develop a good set of values where ‘they know who they are and where they are from’.

The ability to develop proficiency in Māori was important to the children and their whānau, as was the opportunity to learn English:

I like the kids at kura. I like how my kura looks nice and tidy. I like our tikanga.
(Tia-Raumati, year six)

I like that my kura speaks and learns Māori. I like our tikanga. I like the teachers. I like the kids. (Aaria, year seven)

The kura setting was important to students as it places importance on their cultural identity, while also providing opportunities for the students to develop interests and talents in other areas. The students did not consider kura kaupapa Māori attendance as a barrier to their English-language development.

Whānau members expressed a desire for their tamariki to attend kura kaupapa Māori as a way to help them be proud of being Māori and to learn the Māori language. One parent, AO, said: ‘I want my kids to learn *their* language as this relates to knowing who they are, their identity as Māori and whakapapa.’ It was considered important that the children had positive feelings about their heritage and were proud to be Māori. Learning in a kura kaupapa Māori environment was considered a way of helping the children develop their identity through acquisition of Māori language and cultural understandings.

Some parents also spoke about their own dissatisfaction, as Māori, with mainstream schools. One described their own school as being ‘a sad place for me except sports and mates...pitiful tokenism in my time’ (TF). Another parent explained: ‘we, as tangata whenua, don’t seem to be acknowledged in mainstream schools, in a kura we are valued’ (AO). A third stated that: ‘past mainstream school experiences have not benefited my tamariki or other Māori tamariki that I know, even though they have had tremendous potential’ (GG). This is consistent with findings from the other puna kōrero, wherein there was a preference for culturally responsive curricula and pedagogy, with provision of such considered an enabler for Māori student success.

6.11.3 Māori Student Success

In addition to being English-literacy based, some students also made connections between the Wai Study Help programme and their own achievement. This included seeing themselves as successful for being bilingual in Māori and English. Te Matau (year 10) said that ‘this programme also shows to whoever how talented we are as Māori that we are fluent in both Reo’.

Students were asked to explain what a successful Māori student looked like, and they identified a number of features, including being good at sports, being hard working, someone who respects others, having a good attitude, being fluent in Māori and excelling at kapahaka and Ngā Manu Kōrero (Māori speech competitions). One student defined successful Māori students as being ‘no different to Pākehā,’ but able to learn in the Māori language as well. Some students appeared aware that they were learning in a setting different from mainstream students. They considered Māori as equals (or achieving equally well) or as advantaged due to having Māori skills and knowledge as well as what they saw as generic knowledge and skills. As Te Marino, a year six student, explained:

A Māori student can be strong at learning things and hakas, I mean kapahaka and they can still do what English students can do. Um, they will have a good attitude and sometimes it can be bad but most of the time it is always good.

Being able to speak Māori was the most common theme mentioned by students: ‘A successful Māori is a Māori student that can speak it fluently,’ said Dominique (year six), and ‘They can speak really good at Māori’ said Ruamano (year nine).

Several students commented on successful Māori students including others and being able to relate well to people from different backgrounds:

We as Māori, we respect others always no matter who it is. (Sapphire, year nine)

A successful Māori student is a person that respects others with the same respect and shows a lot of mana. There are many successful Māori that help others to try and reach up to the right level. (Te Matau, year 10)

Another student connected being good at English as an enabler to success and achievement in tertiary education: 'I'll probably succeed in a lot of stuff like getting a degree at university' (Māia, year eight).

Whānau members described a successful Māori students as happy, able to walk in both the Māori and Pākehā worlds, confident and possessing self-belief, knowing mātauranga Māori, being fluent in Te Reo Māori and knowing who they were, in the sense of whakapapa and the world: 'Wai Study Help has helped not just me but others to see my child's potential for success' (CM, parent). According to Tairoa, a parent, a successful Māori student was able to stand 'strong and confident and humble in anything and everything they chose to do and to be able to make mistakes and learn from them.' Any success achieved was considered a success for the whānau, kura and iwi. Tairoa's sons, twins Te Aho and Te Matau (year 10) represented TKKM o Te Whānau Tahi at the Canterbury regional Ngā Manu Kōrero Māori speech competitions in July 2013. This is a very competitive event, with winners travelling to the New Zealand competitions to compete for national honours. Te Matau won the junior (years nine and 10) Māori section, and Te Aho placed third in the junior (years nine and 10) English section, out of all Canterbury schools. On the same day, their elder brother Taane won the senior (years 11–13) Māori section. Several students in the Wai Study Help programme identified Te Aho, Te Matau and their elder brother Taane as successful Māori students.

6.11.4 The Value of English

Students recognised that English was the dominant language in New Zealand, and that their 'everyday survival' would require competency in the English language. Te Matau (a year 10 student) explained that 'not everyone in New Zealand knows how to speak Māori and you need to talk to others'. His brother Te Aho shared similar sentiments: 'there's English everywhere in New Zealand. Everyone speaks it.' He went on to say that having

fluency in English and Māori was ‘the best of both worlds’. A parent, AO, said: ‘it is important to learn English in a white man’s world,’ but wanted to make sure that her children were also fluent in Māori.

Students were aware that people outside of the kura were unlikely to use or value Māori language in the same way that they did. This created a sense of obligation to learn English, and also a desire to use it well. As one student said, ‘because I want to go to places, I don’t want to be fresh and I want to be very good’ (Ruamano, year nine). Wai Study Help students recognised that proficiency in English was likely to help them with future study, including transition to mainstream secondary education and university, as well as for employment. As Te Marino (year seven) explained, she wanted to be good at English ‘so I can achieve goals in the future in high school and in university.’ RG, a grandmother at the kura, explained that:

it is important that our tamariki become citizens of the world, so it is essential that they are able to articulate themselves in any situation. Māori scholars and prominent leaders, both past and present, have always been identified as having these skills, hence the reason for their life accomplishments.

6.11.5 Whakawhanaungatanga

The relationship between tutor and student was effective in motivating students to work hard. Māia, a year eight student, reported that she had improved well in her spelling due to her tutor always challenging her, and that she ‘always tried her best to succeed’. Many students reported that the tutors had helped increase their confidence with English. All students were able to identify ways in which their tutors had helped them directly with English-language learning: ‘They have helped me in so many ways, reading, writing were two of the most important things that they heled me with. They also helped me with spelling’ (Sapphire, year nine). Students formed attachments to their tutors and were particularly interested in the details of their lives. When asked about their tutors, students could recall information such as whether the tutor had pets, played sport, knew someone from the student’s family or had children of their own. One tutor used to make dolls, and this intrigued his students. They would often ask him questions and tell others about their ‘ex-doll maker tutor’ named Nigel.

6.11.6 Value of Student Presentation at Conferences

During the course of the project, students were invited to present at two University of Canterbury conferences, as well as the conference in Brisbane. In the Canterbury presentations, the invitations came specifically as a collaboration involving whānau and iwi. Feedback on the students' presentations highlighted their ability to be spokespeople for the programme. For example:

the demeanor of the children, coupled with their confidence was a joy to behold. In addition and equally important, the children offered salient messages about the quintessence of cultural identity and the necessity to be literacy-competent in a global world. (Macfarlane, 2012, p. 1)

The second presentation was to the national specialist postgraduate teaching programme, offered jointly by the University of Canterbury and Massey University. The presentation was described as 'powerful and passionate,' and that it 'personified the goal of Māori students achieving educational success—as Māori' (Sutherland & Macfarlane, 2012, p. 1). Feedback from conference participants was reported as being, 'without exception, of the highest order in terms of the accolades that abounded,' and that it had 'had a profound impact on their beliefs about Māori students being able to reach their full potential' (Sutherland & Macfarlane, 2012, p. 2). Students themselves valued the conference presentations as ways of becoming more aware of their ability to present the project and the significance of the educational pathway they followed, which involved bilingualism not found in mainstream schools. The students and whānau also reflected on how important these achievements were for their growth as iwi members and ambassadors.

In 2013, the Wai Study Help students were invited to present a workshop at the AATE/ALEA 2013 Joint National Conference, 'Brave New World: English and Literacy teaching in the 21st century'. Fifteen Wai Study Help students participated. Two parents reported the following:

I've always seen our tamariki as great ambassadors for the promotion of Te Reo Māori me ōnā tikanga wherever they might travel to. Having the opportunity to present in Australia at an educational conference is just amazing and even more so that they are fluent speakers of Te Reo Māori but they are actually presenting in Te Reo Pākehā for their success in English-language learning. (TW, parent)

It is a success that my son has got this opportunity to present as a successful Māori student on the global stage. I was overwhelmed that he was chosen and

very proud of him. My whole whānau are really rapt that my kids are being so successful. I feel as a parent that I am being successful as well. (AO, parent)

The international conference created a momentous opportunity for the whānau of Wai Study Help students to come together and be more involved in the programme and their students' learning. One parent, Aroha, explained that, 'my son being chosen for this trip is a huge success for me. Literacy is important, so to hear that he is doing really well is a sign of success.'

The families raised more than \$18,000 for the students to travel; they helped interview the students for this research; they shared their own experiences, aspirations and needs as whānau supporting their children in a kura kaupapa Māori setting to be successful in English and become more aware of what the Wai Study Help programme entails. For many whānau, participation in conferences was a transformational opportunity. The students felt that the trip was a privilege, and they were aware of the sacrifices made by family and the Wai Study Help group to raise funds for attendance. Whānau reported that they considered the conference presentations a boost for the children's confidence and self-esteem, particularly for how they saw themselves as learners. Many whānau used the words 'success' and 'successful' when describing their children and their achievements. One grandparent explained this:

This is a great opportunity for my mokopuna, not just because it's overseas, but she will be presenting at a major conference! She will learn so much from this event, most importantly, she will realise that she *can* do this! My moko and all the other tamariki will be representing their iwi, hapū, whānau and kura in another country—fantastic! (GG, grandparent)

6.11.7 Importance of Iwi

While most of the content of this puna kōrero has been about the nature of the Wai Study Help project and how it supported literacy achievement, the project itself is important because it is a practical illustration of how engagement with iwi provides the necessary support for schools to undertake new initiatives, gain wider community support and maximise opportunities for the students to experience roles in a global world. Parents recognised that Ngāi Tahu involvement was crucial for the success of any Māori educational initiative in Christchurch. AO, a parent, said:

Being on Ngāi Tahu whenua should be acknowledged, we represent Ngāi Tahu because we live on their whenua. We may be from other iwi, but when we succeed it is seen as a Ngāi Tahu success; when we go overseas, our kids will be acknowledged as coming from this rohe—being part of Ngāi Tahu.

Wai Study Help provided the opportunity for this to happen. Wai Study Help was designed to meet common goals, with Māori student success being one. Since the opening of TKKM o Te Whānau Tahi, there had been infrequent contact with the tribal corporate. The pōwhiri held at the launch of Wai Study Help was the first time the education manager had been on-site at the kura. Their coming was recognised as a good omen, and invitations were extended for this to continue. Ngāi Tahu representation on the advisory board meant that there were follow-up opportunities for more visits, and the Wai Study Help Director sent regular reports. In addition to the advisory group, the Wai Study Help pūna kōrero involved Ngāi Tahu as a partner, in that they provided funding for Wai Study Help website development and ongoing web-hosting costs. At the time of establishment and negotiation, this was the input that the tribe wanted, and for which the programme was grateful. Ngāi Tahu also agreed to sign certificates for tutors acknowledging their donation of time and service to the students in a kura setting.

Whānau considered what the ideal relationship between an iwi and a kura might look like. Features included consultation, communication, celebrating together, sharing, caring, tamariki and whānau supporting Ngāi Tahu events, Ngāi Tahu bringing knowledge into the kura, opportunities for whānau to learn Ngāi Tahu whakapapa, waiata, pakiwaitara (stories) and mātauranga.

From this puna kōrero, it is evident that communities of practice involving iwi can support the educational achievement of students. It is also clear that given a project that clearly provides for family engagement as well as supporting student success, iwi are more likely to be willing to support and make a longer-term commitment to the project. Further explanation of the key messages from this puna kōrero is presented in the following chapter, where they are interwoven with reflections from the other two puna kōrero.

Chapter 7: Discussion and Conclusion: Towards a Framework for Communities of Practice

7.1 What Works	209
7.2 Passionate Leadership and Purposeful Membership.....	211
7.3 Funding and Resourcing	213
7.4 Monitoring and Defining Success.....	215
7.5 Whakawhanaungatanga	216
7.6 Involvement of Whānau.....	218
7.7 Model Framework.....	219
7.8 Recommendations.....	235

This chapter pulls together the key findings from each of the three puna kōrero: Te Kauhua, Iwi Voices and Wai Study Help. A framework is proposed that outlines conditions that would make for successful iwi and school communities of practice. The framework does not adhere to a rigid pattern; it is based on the development of relationships over time, given the circumstances around environment, capacity and available resources. This involves mana whenua and other parties finding ways to talk to each other about how they define success and the things they believe will help make it happen. The three puna kōrero suggest some of the parameters for how this might occur, but is by no means exhaustive or exclusive. This chapter explores the implications of such a framework for iwi, the Ministry of Education and schools.

7.1 What Works

All three puna kōrero included in this research focused on better outcomes for Māori students in schools. Te Kauhua considered overall achievement, depending on the individual school and iwi setting; Wai Study Help focused on improving English-literacy outcomes in a kura kaupapa Māori setting; the iwi-based education initiatives provided an opportunity for iwi to lead educational improvement by working with individual schools and school clusters. In each puna kōrero, iwi participants defined success in much broader terms than the Ministry of Education and school-based participants, placing greater emphasis on social, whānau and iwi-related criteria about what constitutes Māori student success. Ideas likely to be supported in a community of practice model with iwi are those

that appeal to Māori communities. This was the case with Wai Study Help. It addressed an issue (supporting English-literacy achievement in Māori students) that was long-standing, and that had not been previously addressed to satisfaction. Providing for this need in a community of practice model also aligned well with Māori concepts of whakawhanaungatanga and working together to achieve goals.

7.1.1.1 Implications

Ideas or initiatives that form the centre of communities of practice need not be new or radically different; they may be adaptations of something else found to be effective with other communities or in other settings. Wai Study Help discussed in puna kōrero three is an example of one such project, inspired from another initiative that had been effective in its own unique setting.

As there is a move towards having an evidence base to inform decisions and investment, the transferability of projects becomes more important. For this to hold fast for Māori communities, the evidence base needs to have some genesis or relevance to Māori communities and the locality of the issue being addressed. The blending of already-established ideas that are evidence-based and proven to be effective with a kaupapa Māori framework is likely to make it most effective for Māori communities and acceptable to a community of practice, including iwi and other educational bodies. Puna kōrero two explored iwi voices, reflecting on their involvement in education activities with schools. This research recommends that more opportunities be created for iwi to share with each other their educational endeavours, to allow greater transferability and cross-pollination of ideas, based on current successes.

When available, use of previously mandated and published iwi knowledge considered relevant is a useful way of relieving pressure from iwi. By using iwi reference documents and resources, it can be ensured that the initiative supported by the community of practice is framed in a way likely to accommodate iwi/mana whenua priorities and areas of interest. Given the political structure of tribal authorities, it is essential that people know who the local iwi authority is, the structure, who the key players are and their main roles. For instance, within Ngāi Tahu there is a tribal authority, Te Rūnanga o Ngāi Tahu. Te

Rūnanaga o Ngāi Tahu is made up of 18 papatipu rūnanga, each of whom has their own geographical jurisdiction and rangatiratanga within. As mana whenua, the papatipu rūnanga determine their own kawa and each has their own constitution and organisational structure. An awareness of the structure and the leaders can assist when trying to establish collaborative endeavours.

It is also important not to restrict or assume what the role of iwi in a community of practice might be. For instance, in Wai Study Help, TRONT offered to support online development through financial contributions. This was a valuable and much-needed contribution, but one that may not have been anticipated as an area of investment for a tribal authority. TRONT were happy to receive updates and reports, and to sign certificates, but had limited involvement beyond that.

Data was collected at two intervals from two of the puna kōrero: during implementation of the initiative and afterwards. For the third puna, data was only collected at a time when different participants were at different stages of implementation—some were involved in current projects, some were only able to provide reflections and others were just beginning their work alongside schools. Every puna kōrero included key themes and factors that contributed to improving Māori student outcomes, or that were identified as barriers to success. The common themes and factors across the three puna kōrero were passionate leadership and purposeful membership, funding and resourcing, having a clear definition of success, whakawhanaungatanga, and recognition of whānau as key stakeholders.

7.2 Passionate Leadership and Purposeful Membership

The formation and sustainability of each puna kōrero was enhanced by passionate leadership. There was a need for the leadership of each community of practice to be respected by all participants, and for them to be able to navigate the professional space of each contributing setting. Purposeful membership requires inclusion of representation from both the critical and desirable organisations, or stakeholder groups who need to be on board, in order for the success of the initiative. If the domain is Māori student success, this would—at a minimum—include representation from the school, iwi and whānau.

Communities of practice need to respect the autonomy of partners. Iwi will have many priorities that are not the same as schools', and the reverse also applies.

7.2.1.1 Implications

Having someone reputable with both iwi and schools leading the initiative is essential, particularly for Māori communities. Kanohi ki te kanohi and individual ownership for delivering outcomes reassures that things will happen, and that time spent supporting an initiative is considered time well spent. The Ngāi Tahu partner in Wai Study Help identified that a social entrepreneur for collaborative education initiatives should have good standing within the Māori community and education sector. They need to be relatively independent from political restrictions, as these can slow progress and hamper the ability to make decisions in a timely manner. In this regard, being independent but connected is essential. This individual may or may not lead the community of practice itself, but will be accountable to the community of practice in reporting and outcomes. For the social entrepreneur, any project that they lead carries personal and professional risks. There can be a feeling of being 'out on a limb' for trying different things or working in different ways. Most importantly, the social entrepreneur should be prepared to work hard. This is the case particularly in the initiation and establishment phases, in which networking and communication are particularly vital, and teething issues require attention. For this reason, this research recommends that iwi may like to consider identifying key individuals in their communities who they want to develop and support as education drivers. This will provide them with a stronger iwi mandate, ensure alignment with iwi priorities and aspirations and help build iwi capacity in education.

For people to subscribe an iwi-school community of practice, the leadership needs to be knowledgeable about effective pedagogy, what works for Māori students in schools and what is likely to be well received by teachers and whānau. The ability to shift between these collaborators allows for risks to be minimised and opportunities maximised. Experience working with Māori and in Māori ways is not only reassuring for iwi and Māori participants, but assures others in the collaboration that they have someone with sufficient standing and knowledge whom they can ask for help if required, as an intermediary between them and the iwi partner. Similarly, a reputation of being able to

work effectively with iwi and awareness of iwi priorities is desirable. It is beneficial to understand that each participant in a community of practice is different, and brings different worldviews, knowledge, sets of skills, resources and availability. Coming to an understanding of what is important to each, and what they have available and are willing to contribute to the collaboration, is essential, particularly in the early stages when expectations may or may not be known.

To achieve purposeful membership, key stakeholder groups should be identified, and the key people from within each identified. If seeking iwi representation, it is important that individuals are mandated by the correct iwi authority to represent the views of the tribe. Whānau representatives should be elected in open and transparent ways, perhaps by nomination and election, and consideration given to the skills necessary to ensure that individuals will be able to engage fully with the kaupapa.

When planning or recruiting for iwi-school communities of practice, discussions should be transparent and overt. With Māori networks it is important that if seeking to use the names of individuals or organisations for leverage, approval to do so is granted. In the interest of transparency, it is important to be clear about the domain, what involvement the community of practice is likely to require and who else will be invited to participate. There should be willingness at initiation stage to listen to and add new ideas, receive suggestions and incorporate these as the community of practice emerges. Multiple discussions allow for the initiative to take shape with the input of multiple partners. This process creates broader ownership and increases the likelihood of support from necessary partners. It also ensures that the initiative is most likely to meet the needs of the community it intends to serve.

7.3 Funding and Resourcing

Two of the puna kōrero were initiated by the Ministry of Education, albeit with encouragement or demands from schools and iwi. Te Kauhua was Ministry initiated and resourced directly to schools, with a later shift to some funding to iwi to support schools. Iwi education projects were also Ministry funded as service agreements between the Crown and the iwi authority. In contrast, Wai Study Help was initiated by a kura kaupapa

Māori school, with support obtained from its local iwi and university. Funding and resourcing for Wai Study Help was mostly people based, with some funding from local iwi to pay for online infrastructure. Capacity to meet the demand of schools is an ongoing issue for iwi. Whether it is the scenario in Ngāi Tūāhuriri (located in North Canterbury and Christchurch) with 170 schools in an urban setting, or the rural MP (located in Taihape, North Island) where there are few schools, limited human resources are an ongoing issue.

Ministry of Education funding is allocated to iwi to fulfil its role with schools, if the Ministry requires engagement. For instance, the TEA has 13 schools in its area (10 Māori-medium and three English-medium), compared to Ngāi Tahu with 576 schools (10 Māori-medium and the rest English-medium). Given that not all iwi have MoUs of funding agreements with the Ministry of Education, there is also an issue of equity for those iwi and schools expected to participate in communities of practice but who do not receive any funding to do so. In this scenario, iwi that are post-Treaty of Waitangi settlement will be in significantly better financial situations to allocate resources; however, it may not be deemed appropriate to use tribal finances to support schools within an education system already funded and responsible for providing quality education to all students, including Māori.

7.3.1.1 Implications

In any educational setting, it is important that accountability lies with those employed for their professional services. For Wai Study Help, for instance, the social entrepreneur is also the teacher. So while there are tutors and volunteers as well as iwi supporters and whānau participants, the teacher is responsible for ensuring and reporting on the academic progress of the kura students. When expertise is required that falls outside the already-established capability, it is important to be prepared to externally access the required skills.

Some roles are considered inherent; such as iwi taking the lead and having the final say for tikanga. There may be some matters they are confident delegating, which should be discussed and agreed to ensure the cultural safety of all participants. In the case of Wai

Study Help, the University of Canterbury College of Education was the obvious potential partner, given the teacher training programme they offer and the literacy expertise held by its staff. The University facilitated cultural responsiveness sessions with student teachers prior to their arrival at the kura, and then the pōwhiri was conducted following kawa aligned with Ngāi Tahu and Ngāi Tūāhuriri (the local papatipu rūnanga), and there were representatives from each of these groups present and engaged in the pōwhiri process, and progressive phases thereafter.

Schools should be aware that some iwi receive no money from the Ministry of Education to support involvement with school-based initiatives, while others may receive a lot or a little. There is likely to be far greater ability to engage with schools if there is funding available to employ an education representative instead of relying on volunteers. Questions arise, therefore, as to whether the playing field is level.

7.4 Monitoring and Defining Success

Each of the settings had some form of monitoring system that allowed for transparency and accountability for any funding or resource, as well as feedback and discussion that could be utilised. While each puna kōrero could identify with some definition of Māori student success in an iwi context, only the iwi had a true ability to define Māori student success. The ability to articulate what success looks like varies in each setting, but common themes are likely. From this research, the commonalities are a desire for achievement and progression throughout the students' education in academics (i.e., reading, writing, mathematics), knowledge of local Māori history (including the school and iwi), knowledge of and the ability to follow tikanga in familiar settings and an ability to use Te Reo Māori.

Communities of practice focusing on Māori student achievement should consider explicitly asking how quality education is defined from an iwi perspective, from a school's perspective, from a whānau or community's perspective and from a collective perspective, and how this is achieved. These questions will encourage dialogue about what success looks like and how collaborating partners might each contribute to helping Māori students experience quality education.

7.5 Whakawhanaungatanga

Whakawhanaungatanga was identified within each puna kōrero as important for effective iwi-school communities of practice. Collaboration in an educational setting requires people to come together, but often they do not share the same values, background or motivations. This is apparent from the positions of school, iwi, whānau and the Ministry of Education. The differences between each party may be far greater than the similarities; however, a commitment to achieving common goals can be enough for each group to commit to working together.

In an iwi-school community of practice, there is a need for clarity about the roles, responsibilities and expectations of collaborating partners. There is a need for transparency about what activities they will work on together, and what other activities are deemed independent of the relationship and kept separate from the joint focus. As LTA explained:

you're negotiating that central space it's like you've got the school here, the community here or the marae or the local iwi hapū, it's always going to be about negotiating what you can do together and what you need to do separately.

The research has suggested that each community of practice will benefit from having its own well-defined terms of reference, influenced by what it is trying to achieve and what partners have to offer. The terms of reference for Te Kauhua between the Ministry and schools were set within the official contract. Schools, however, were able to develop their own relationships with iwi and whānau. TAS had a formal MoU with Mōkai Patea. In the absence of someone to work with, HIS settled for advising local Māori authorities about what was happening at the school.

Participants from each puna kōrero spoke about the importance of positive relationships between schools and iwi, if they are to work together in communities of practice that could support Māori student success. According to another important participant, 'if you don't have a good relationship it is not going to work'. In situations in which there were not good relationships, it is difficult or impossible for iwi and schools to work together. In such situations, it is recommended that schools invest in creating positive relationships before embarking on collaborative projects. Establishing and maintaining positive

relationships are essential for successful iwi-school communities of practice. LTA stated that ‘relationships [are] everything that I would probably come back to being pono with people when you’re talking.’ She provided the following example of how one school had articulated whakawhanaungatanga in its school values:

We will acknowledge and build strong relationships with all people, understand where they come from and accept all differences. We will exercise tuakana-teina in and outside of our classrooms showing respect for one another. We will practice whānaungatanga by sharing our knowledge so that our whakapapa and stories will exist in everyday life. (LT)

7.5.1.1 Implications

Pre-existing relationships between iwi and other organisations including schools provide a strong platform for creating new communities of practice. Any relationship that is in place already with an iwi group or delegate has the potential to be used to help form a community of practice with the school. One participant explained that her iwi authority had lots of good friends and that those pre-existing relationships were vital for her as the iwi education representative to be effective. While Te Kauhua as a professional development initiative was new to schools in the area when it started in 2011, the high-trust relationship that the local iwi authority had already established was enough to gain their support when the idea was proposed. This allowed the iwi authority to conduct their own investigations about where the schools were at, and what Te Kauhua might be able to offer schools and communities in terms of professional development programmes.

At the stage in which iwi and schools can establish how each might be able to work together given their resourcing and other limitations, partnership protocols can be determined. For some, this may be a strategic high-level relationship, focused on reporting, policy review and accountabilities from school to iwi. For others, it may be hands-on relationships with iwi as a service provider of professional development. For others still, it may be a case of schools wanting to work with iwi but not having access to any one enabling individual. In such cases, it was suggested that schools investigate how to best understand iwi priorities and report back on performance in these areas. Ideally, there would be an agreed schedule of contact for relationship building, and opportunities identified that both partners are keen to work together on. For each, terms of reference

should be agreed upon to ensure that both partners understand their roles and responsibilities, and how success will be measured.

7.6 Involvement of Whānau

Each of the three puna kōrero identified whānau as key stakeholders who should be involved in initiative undertakings. The level of involvement of whānau, however, varied greatly between settings. In Te Kauhua, several school-based activities had high whānau involvement, and whānau had opportunities to affect how the initiatives were shaped and implemented. In Wai Study Help, whānau were briefed on outcomes and were able to participate in data gathering for the puna kōrero. This involved whānau as both interviewees reflecting on their experience as parents/caregivers, and as interviewers of their own tamariki. However, the on-site involvement of whānau during implementation of the project was nominal. That said, it was apparent that whānau were monitoring their children's participation in their own ways, and were able to articulate their perceptions of the programme. It appears that their support was complicit and that they would, perhaps, have been more involved or vocal if they had not been happy with what was happening.

7.6.1.1 Implications

Each individual can contribute something of value, without exception. A way to encourage participation appears to be consideration of the context, and asking 'if I was their shoes, what would this mean for me?' Taking this route means that one can consider what is of importance and value to others, then try to maximise the possible benefits from collaboration. When it comes to actually working together, the question of what is important should be posed directly to the group, and the answer sourced from a mandated representative, not assumed. For a school it may be access to cultural leaders from the community; for the iwi it might be having better processes for engagement and increasing the achievement outcomes for Māori students; for parents it may be better support for their children; for the students it may be a more exciting learning programme, tailored to their individual strengths and interests.

When a community of practice is first being considered, it is important to consider that it is more likely to be successful if it focuses on a need not currently met, that affects a wide group of people. Traditional models do not often allow for innovation and flexibility. Prudent leadership of a community of practice can ensure that the needs of each group are central to the project, without unnecessarily competing with the needs of others involved.

Finally, a successful community of practice requires participation of parents, whānau, caregivers and wider family members, all recognised as stakeholders who contribute resource availability, conditions and priorities. It is important to provide confidence that their offerings will be valued and recognised in positive outcomes, and that they will be protected and respected as authentic contributors to the community of practice.

7.7 Model Framework

The evidence suggests that structured fluidity rather than rigidity of structure is preferable when it comes to creating a positive framework for iwi and schools working together. Each of the puna kōrero allowed the participants a level of engagement reflective of their preferences and perspectives. The data also suggests that in order for schools to work well with iwi, the community of practice is more likely to begin and be successful if the school has prior understanding of iwi aspirations (why they want to work together), preferences (how they want to be worked with), priorities (what they want to work on) and how they define success (what the target is). When these things are known, it is more likely that a community of practice can identify common goals and priorities, mutually agreeable ways of working together and how success can be measured.

Having participants from a mix of stakeholder perspectives provided the opportunity to identify commonalities and differences in their beliefs about and approaches to communities of practice. While there was high-level agreement across puna kōrero that the New Zealand education system was underperforming for Māori, the logic and motives for participating in communities of practice to support Māori student success demonstrated that difference prevailed. Participants from each puna kōrero identified multiple ways that the Ministry of Education could support effective communities of practice, including iwi and schools. These included helping schools to identify the local

iwi, assisting schools in building relationships with their Māori community, setting the direction for schools to develop their own local curriculum, ensuring continuous improvement of the system, providing a supportive network, ensuring that PLD providers are culturally responsive and aligning the system with iwi priorities.

There was some disparity over how iwi were to meet the Ministry requirement of schools engaging with local iwi, particularly in urban areas and where there were large numbers of schools within single iwi boundaries. No resolution was reached over this, and is an aspect requiring further investigation.

7.7.1 A Ministry of Education Perspective

As a model framework is developed, the threads of each stakeholder paradigm and the themes from each puna kōrero come together. In puna kōrero one, the assertion was made that if a school was not engaging with its local iwi, then it was not doing its jobs. This creates a high stake for the Ministry to ensure that schools engage effectively with their local iwi. Talking about Te Kauhua, the Ministry of Education participant explained that schools were required to include their communities—including iwi—when developing their own curriculum. He believed that school leadership had to drive collaboration to include parents, whānau, iwi and communities. One iwi participant suggested that communities of practice—including schools and iwi—would be more effective if there was better understanding of terminology used by the Ministry, and that as understanding increased, it would be more likely that the community would pick up on opportunities for involvement. This indicates the desire for iwi to be involved in the education process, but that there is potentially a deficit view held about the expertise of iwi, and that this restricts their engagement. The Ministry of Education's logic for schools and iwi working together as a way to enhance system provision for Māori could be framed as in Figure 7.1, below.

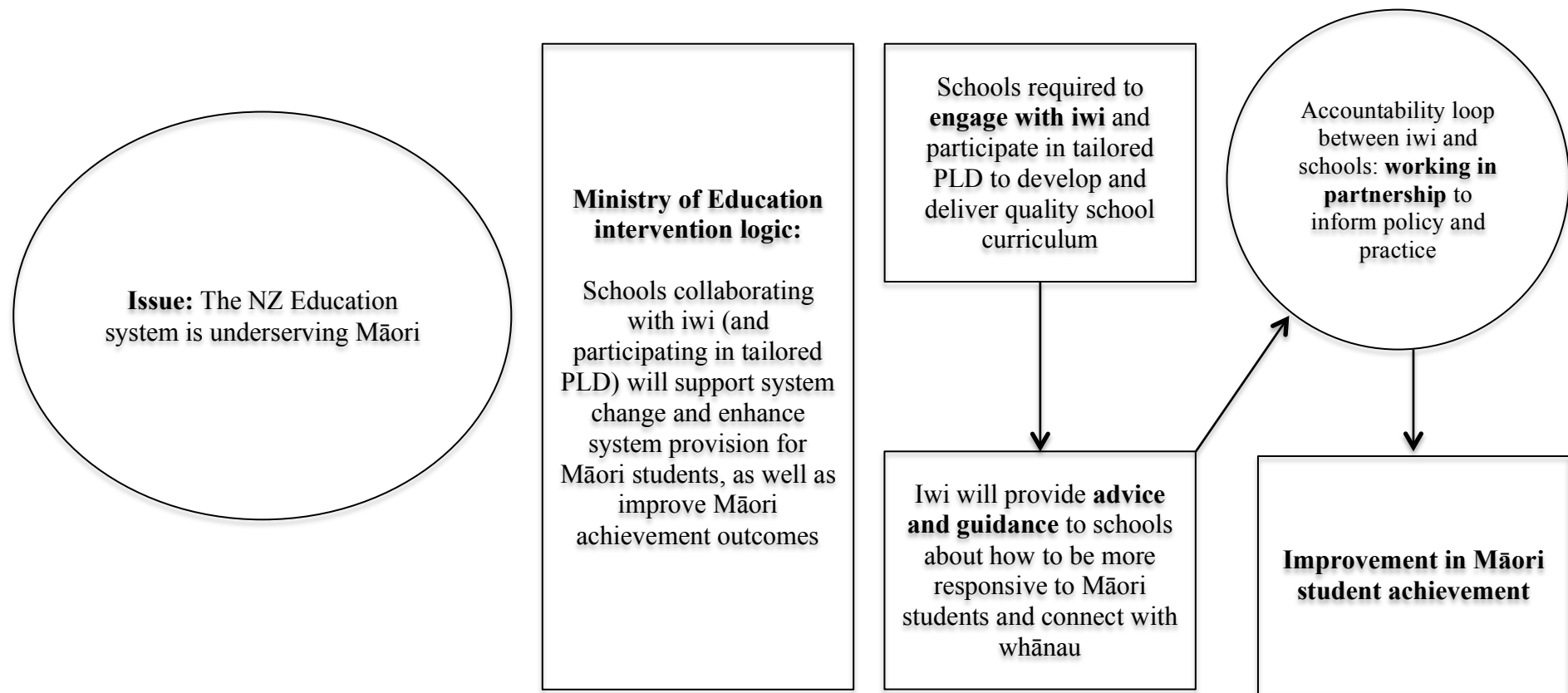


Figure 7.1: Ministry of Education Logic for Iwi and Schools Working Together

Poor system performance for Māori was used to preface the need for tailored professional development, and provided the rationale for schools engaging with iwi to inform curriculum. Iwi were rightfully acknowledged as guardians of tikanga and local Māori histories. There was an expectation that iwi would want to share these, and that schools would be able to use such knowledge in their local curriculum. Iwi were considered the appropriate people to monitor how well schools were delivering iwi-centric and Māori cultural content. It was proposed that when this happens, schools will provide better education for Māori students (i.e., education that recognises their identity, language and culture) and Māori student achievement would improve.

Iwi, however, wanted to explore the expectations set by the Ministry of Education. A lengthy discussion was had when the following question was proposed to CA: '[you said] "if...schools don't consult they are not doing their job". If you flip that over, in the case of Ngāi Tahu we have 576 schools—how are we supposed to cope with interacting with every school?' This question highlighted a significant practical challenge for iwi who have many schools in their area, and the hui participants explored several possible approaches.

One option briefly explored during the hui was iwi working with schools in communities of practice that catered to large geographical clusters, rather than individual schools. Participants in puna kōrero two had tried this in some areas, with what they considered to be moderate success. It was apparent that the Ministry's position, which was being communicated to schools, created a high demand on iwi. This was magnified for iwi who had many schools in their rohe. While different iwi across the three puna kōrero had developed their own approaches in managing the demands of schools in their areas, there was no overall strategy used to manage this.

School-based participants from puna kōrero one and three suggested that demand would reduce if iwi could let schools know what they wanted; for instance, if they could articulate what success looked like for them. This would empower principals to work more effectively with iwi priorities. For instance, if a Principal could be informed about how iwi defined success and what the associated success criteria might look like. One iwi participant suggested that higher-level initiatives should already be aligned with iwi

priorities; for instance, making sure that processes around Student Achievement Function and similar Ministry of Education programmes are cognisant before release. As one participant declared, they should be:

savvy and attuned and informed and aligned with priorities so then it is not a case for those iwi groups to then unpick once it gets...to them, that actually at the top end it has been designed in a way that has that stronger alignment.

This discussion highlights that there is potentially a mismatch between what the Ministry of Education communicates as requirements for schools, and what iwi in some settings can or want to provide. While there are options about what communities of practice might look like to accommodate varying numbers, it is apparent that there are inequalities and resourcing issues, as well as possible inevitable failures for schools trying to meet Ministry requirements should local iwi be unable to, or choose not to support them.

7.7.2 Iwi Perspectives

There are certain imperatives that iwi want to work with schools on, and other things that may not be appropriate. One iwi participant described partnership as the space you create ‘where you can work jointly together and the partnership can produce really fruitful things, great resources, a great achievement for our tamariki’. By building a relationship with iwi, schools will be able to better navigate that space, and establish the common goals that can be advanced with a collaborative community of practice arrangement. LTA highlighted the need for schools to prioritise connecting with mana whenua and the local iwi authorities, so that the school will ‘be engaging with the right Māori people about the right Māori things’. She explained that:

we get really annoyed when schools [make] someone a kaumatua when we don’t actually even know who they are or we don’t think that person is a credible role model, we have no problems with whānau engaging and having kaumatua regardless of what their iwi is but we do need to be consulted about those kind of things.

From the puna kōrero, it is apparent that the logic and impetus of iwi participating in communities of practice with schools is different to that of the Ministry of Education. This is presented in Figure 7.2, below.

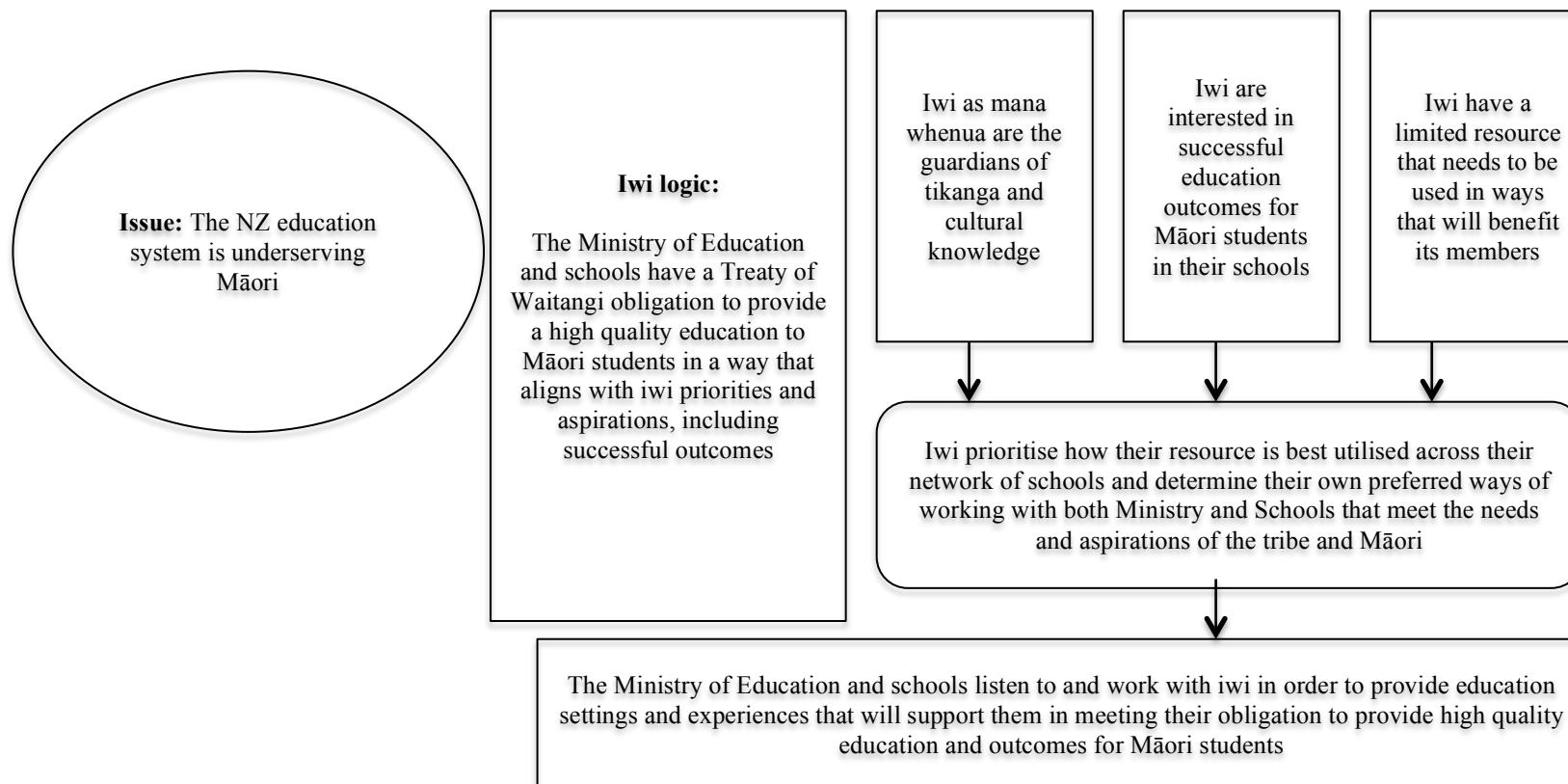


Figure 7.2: Iwi Logic for Iwi and Schools Working Together

Each iwi has its preferences for how it wants to collaborate. These will often be based on its tribal mandate (goals and aspirations) and capacity (resources and people). Some iwi prefer to be hands-on, supporting schools directly or as professional development service providers; others may prefer to work with educational organisations, such as the ERO, Ministry of Education and NZQA, as a way of having strategic influence on the schooling network. Others may prefer a combination or different approaches at different times, depending on opportunities and issues.

Use of wānanga catering for large numbers of schools was presented by one iwi as a preferred model. They considered wānanga a way of setting the agenda and sharing their own knowledge in a culturally-appropriate setting. Wānanga ensured that schools received consistent messages and exposure to high-level tribal expertise. As HW explained:

For a lot of people too what the wānanga does it reaffirms that [iwi] identity, [iwi] Reo as an outside of being privileged to be part of the wānanga they found it something that I captured reaffirming tribal identity, strengthening Reo and it's the transmission of knowledge and Reo from the experts who are quite often out of the rohe returning back to put something back into the community.

At the beginning of each year, two weeks before school starts, we have a huge wānanga that includes whānau, hapū, teachers, principals, boards of trustees and when we first started I think only about 20 came, about 2007, now there's about 115 who attend these big huge wānanga, that wānanga is about sharing knowledge from each of the communities to enhance the delivery of the framework.

Another iwi participant, LTA, explained her preference for iwi-developed teaching and learning resources to support facilitation of cultural content in schools. Having iwi develop and provide the resources ensured iwi stories and history was shared from an authentic iwi-centric perspective. This assured both schools and iwi that what was taught would be an accurate and acceptable portrayal of events. LTA stated:

We're revering local knowledge, cultural...this is something they wanted for their school was to understand sustainability from a Māori perspective...these ...reflect our Ngāi Tahu identify, iwi get mana from being hosts and looking after kaitiaki of their resources so the notions and values here are both Māori and Pākehā about sustainability kaitiakitanga et cetera and the tangata tiaki from the local iwi, from local hapū.

7.7.3 School Perspectives

School participants accepted and even embraced the opportunity to work with iwi to construct curriculum and ensure that ako, culture counts and productive partnerships were visible in the ethos of their schools. It appeared that while recognised, the compliance requirement of engagement with iwi was not the main motivation in collaborating with iwi. As well as identifying benefits for Māori students when schools provide a curriculum promoting Māori identity, language and culture, participants also believed that a culturally-rich curriculum—including opportunities to learn about local Māori history and Te Reo Māori—would be beneficial to all students. They were actively planning for ways to include whānau as informed consumers, demanding constituents and determining contributors, and celebrated the successes of their individual school settings.

Schools were able to identify several limiting factors that had affected the way that their engagement work with iwi had been undertaken. However, even in instances where there ‘was no one from the iwi’ to engage with, schools showed determination in finding ways to collaborate with whānau and build relationships with other Māori leaders living or working within a workable proximity of the school.

The logic and motivations for schools’ participation in communities of practice with iwi can be presented diagrammatically, as in Figure 7.3.

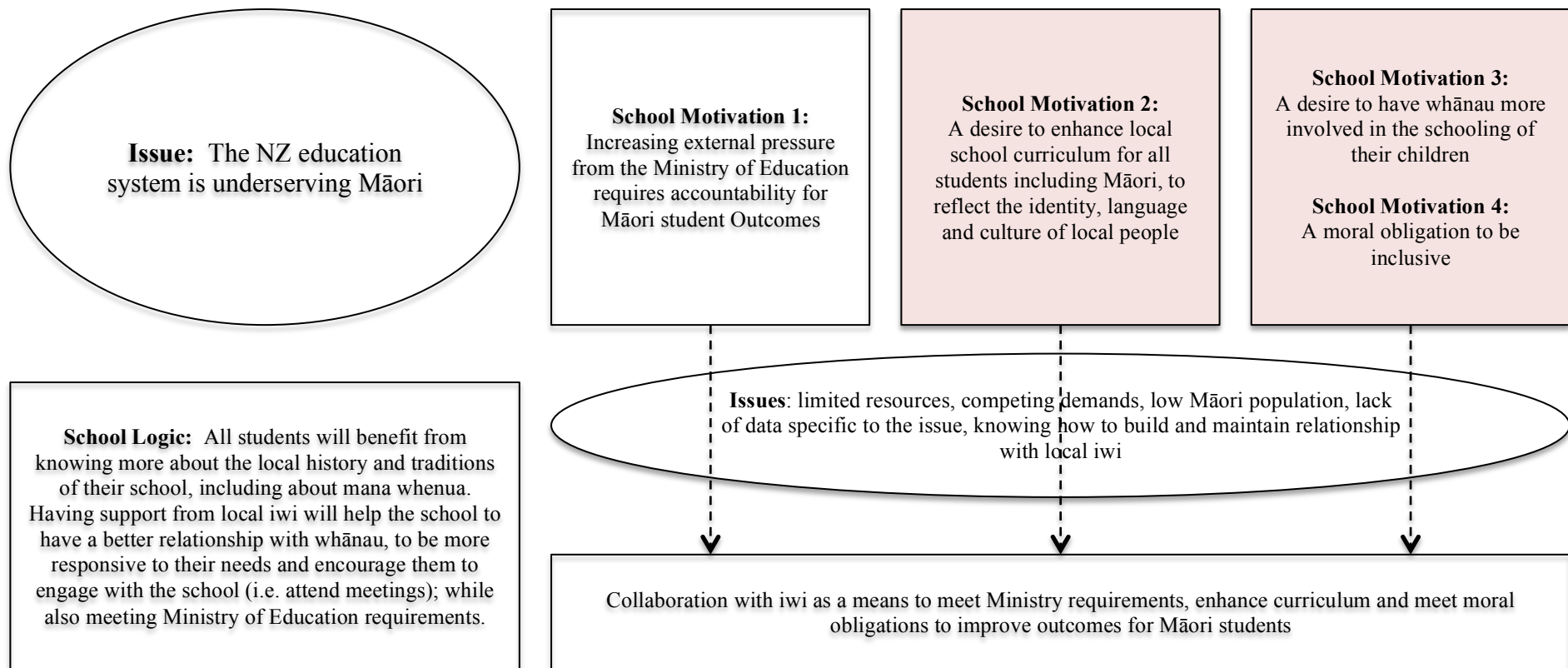


Figure 7.3: School Logic for Iwi and Schools Working Together

In considering the above figure, there were contentions that the two highlighted boxes contain motivations uncommon in most New Zealand schools, in that many schools did not value the inclusion of Māori content, Māori whānau or have a moral impetus driving them to be more inclusive. While there may be merit in this contention, it should be noted that Figure 7.3 was created from the puna kōrero schools, representing a smaller group of schools that have demonstrated through their participation in communities of practice with iwi a commitment to working towards improved Māori student success.

In summary, the key points are:

1. While different stakeholders may share some common understandings, each will have different reasons affecting their willingness to work in collaboration with others.
2. For communities of practice to work, it is important that participants do not impose expectations on each other. Expectations should be agreed, discussed together and articulated in terms of reference that allow for consideration of resourcing, success measures and ongoing dialogue.
3. At a policy and system level, resourcing is a major issue that needs to be considered by the Ministry of Education. Iwi have been rightfully identified as holders of cultural knowledge that will enhance curriculum and support Māori student success. However, the sharing of that information requires capacity and capability that needs to be resourced.

It is worth considering at this stage how each of the perspectives might better work together in unison, to overcome tensions of mis-matched expectations and resources, and how the integrity of each collaborating partner might participate without compromising its own integrity. This research proposes that an improved way of working for the collective could be based on the following framework.

Figure 7.4, below, shows the interconnection between the three parties previously explored. It highlights the connectivity required for each to fulfil its role in enabling schools and iwi working together.

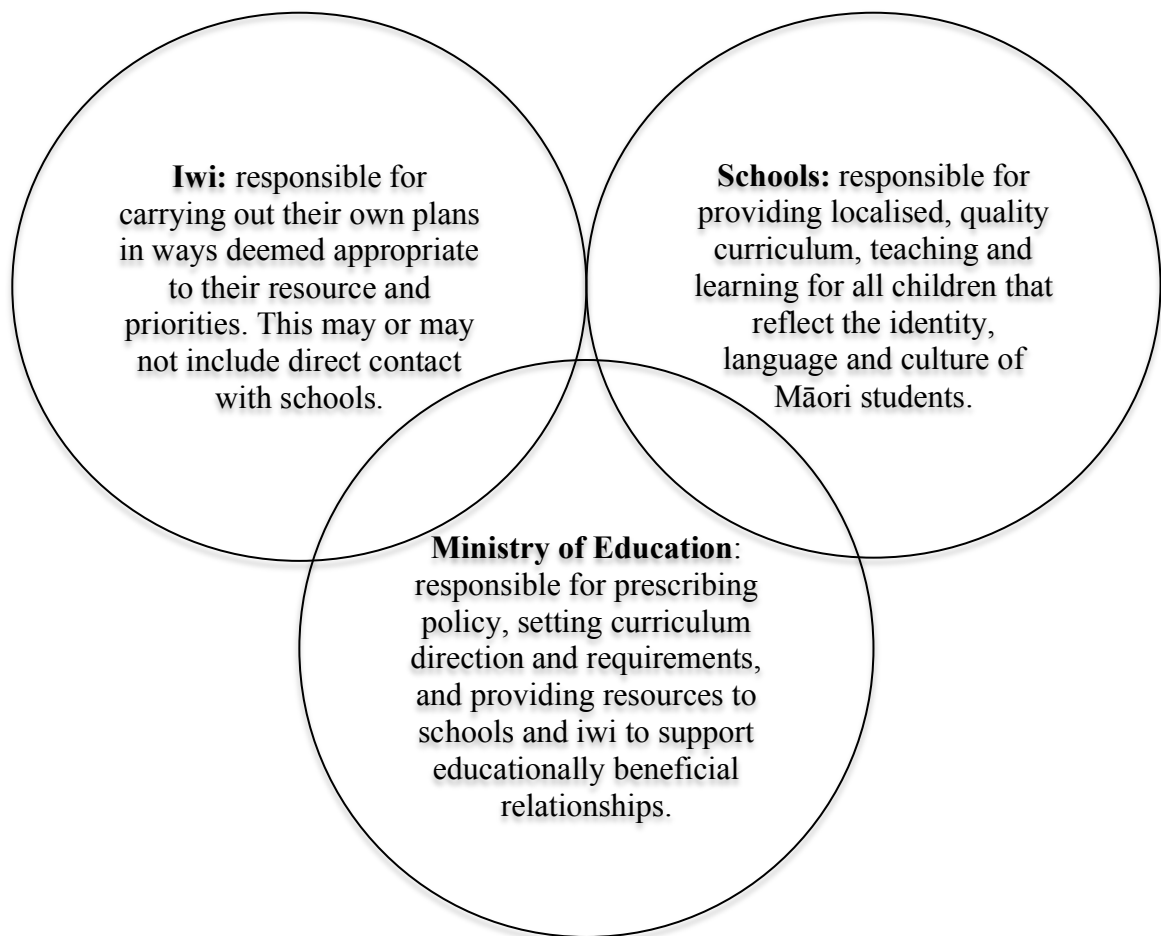


Figure 7.4: High-Level Responsibilities of and Connectivity Between Parties; Key Features of Effective Iwi-School Communities of Practice

This research contributes to what is known about the conditions, processes and drivers supporting effective iwi-school communities of practice. While each iwi and school setting is unique and has its own challenges based on capacity, demand and leadership, prioritising effort and investment in these key areas will support educationally-beneficial relationships and ways of working. Evidence from this research suggests that the following are key features of successful iwi-school communities of practice.

7.7.4 Ministerial Support and Guidance

While it was identified that communities of practice could exist without Ministry of Education support and guidance, it was noted as a considerable enabler, likely to affect the success and sustainability of the community of practice. Research participants from

across the three puna kōrero identified multiple ways in which the Ministry of Education can support effective communities of practice, including iwi and schools. These included helping schools identify the local iwi, assisting schools build relationships with their Māori community, setting the direction for schools to develop their own local curriculum, ensuring continuous improvement of the system, providing a supportive network, ensuring that providers of professional development are culturally responsive and attuning the system to align with iwi priorities.

There was some disparity in how iwi were to meet the Ministry requirement of schools engaging with local iwi, particularly in urban areas and where there were large numbers of schools within single iwi boundaries, as well as when several iwi overlapped in a school's location. No resolution was reached for these issues, and it is recommended that these be the subject of further research.

7.7.5 Whakawhanaungatanga Between Schools and Iwi

Whakawhanaungatanga and high levels of trust were identified by many hui participants as vital for effective communities of practice. Collaboration in an educational setting requires people to come together, but often they do not share the same values, background or motivations. This is apparent from the positions of school, iwi, whānau and the Ministry of Education. The differences may be far greater than the similarities.

7.7.6 Understanding Separate Roles and Responsibilities

Participants expressed the need for clarity about the roles, responsibilities and expectations of collaborating partners. There is a need for transparency in which activities they will collaborate on, and which are deemed independent of the relationship and kept separate from the joint focus. As LTA explained:

In a real good relationship or partnership, whether it's Treaty-based, whether it is a memorandum of understanding or whether it's just by meeting regularly you're negotiating that central space it's like you've got the school here, the community here or the marae or the local iwi hapū, it's always going to be about negotiating what you can do together and what you need to do separately.

7.7.7 Determining Shared Space and Understanding

Each community of practice has its own terms of reference, affected by what it is trying to achieve and what partners have to offer. The terms of reference for puna kōrero one, between the Ministry and schools, were set within the official contract. Schools, however, were able to develop their own relationships with iwi and whānau. TAS had a formal MoU with Mōkai Patea, its local iwi authority. In the absence of someone to work with, HIS settled for advising local Māori authorities about what was happening at the school. After data gathering, the TEA elected to put in place formal MoUs with the schools it had selected to work with.

Responsibilities attributed to schools working with iwi and whānau were being accountable to whānau, engaging with its local community, consulting with its whānau and knowing the educational aspirations of their whānau. Regarding whānau, school participants spoke about a desire for whānau to participate in their consultation activities to help inform their work and improve their effectiveness in providing responsive education for Māori students. They did not, however, position themselves in a way that made the schools' responsiveness reliant on whānau. Rather, they expressed a need for schools to communicate and work in ways appealing for whānau, and to use this as an enticement encouraging participation. One specific role held by whānau in puna kōrero one was helping set achievement targets for Māori students.

7.7.8 An Agreed Understanding of Success

Iwi and schools may have different understandings about what Māori achieving educational success as Māori looks like. Ideally, this would constitute an early discussion between iwi and schools, so that they can co-construct a common goal and determine how each might assist the other in supporting Māori students reach the ideal graduate profile. The ability to articulate what success looks like will vary in each setting, but there are likely to be common themes. From this research, the commonalities are a desire for achievement and progression throughout the students' education in:

- academics—reading, writing and mathematics;
- knowledge about local Māori history, including the school and iwi;

- knowledge about and ability to follow tikanga in familiar settings;
- ability to use Te Reo Māori.

It was suggested that iwi and schools consider how quality education is defined from the perspective of iwi, schools, whanau/community and collectively, and how it is achieved. Consideration of these questions would encourage dialogue about what success looks like, and how collaborating partners might each contribute to helping Māori students experience quality education.

7.7.9 Separate Roles

While communities of practice can support all aspects of schooling, hui participants were keen to ensure that the separate space of partners was also protected, ‘it’s not like iwi can come at the beck and call for every raru that happens but we do define what we want to be involved in’. Likewise, schools want to progress their work with certainty. If they have access to information about what the iwi wants, their goals and success profile, then they can plan and deliver accordingly, with accountability to iwi. As BD, a former Principal, suggested:

What would really help if you had for me the expected success criteria. What does success look like for Māori achieving as Māori? We use that terminology all the time but even now it’s still not very clear in my mind and it differs...But to me if as [each iwi], if you could have that success criteria clearly stated what you want for your kids then it gives a performance objective for those principals.

7.7.10 Shared Space for Communities of Practice

Iwi and schools can determine how they may work together given resourcing and other limitations. For some, this may be a strategic high-level relationship focused on reporting, policy review and accountabilities from school to iwi. For others, it may be hands-on with iwi as a service provider of professional development. For still others, it may be a case of schools wanting to work with iwi but not having access to an individual to be able to do so. In such cases, it was suggested that schools investigate how they can best understand iwi priorities and report back on performance in these areas. Ideally, there would be an agreed schedule of contact for relationship building, and opportunities identified that

partners can work together on. For each, terms of reference should be agreed to ensure that partners understand their roles and responsibilities, and how success will be measured.

The figure below illustrates how the factors interconnect, and one way that a community of practice might work together, based on the evidence collected in this puna kōrero.

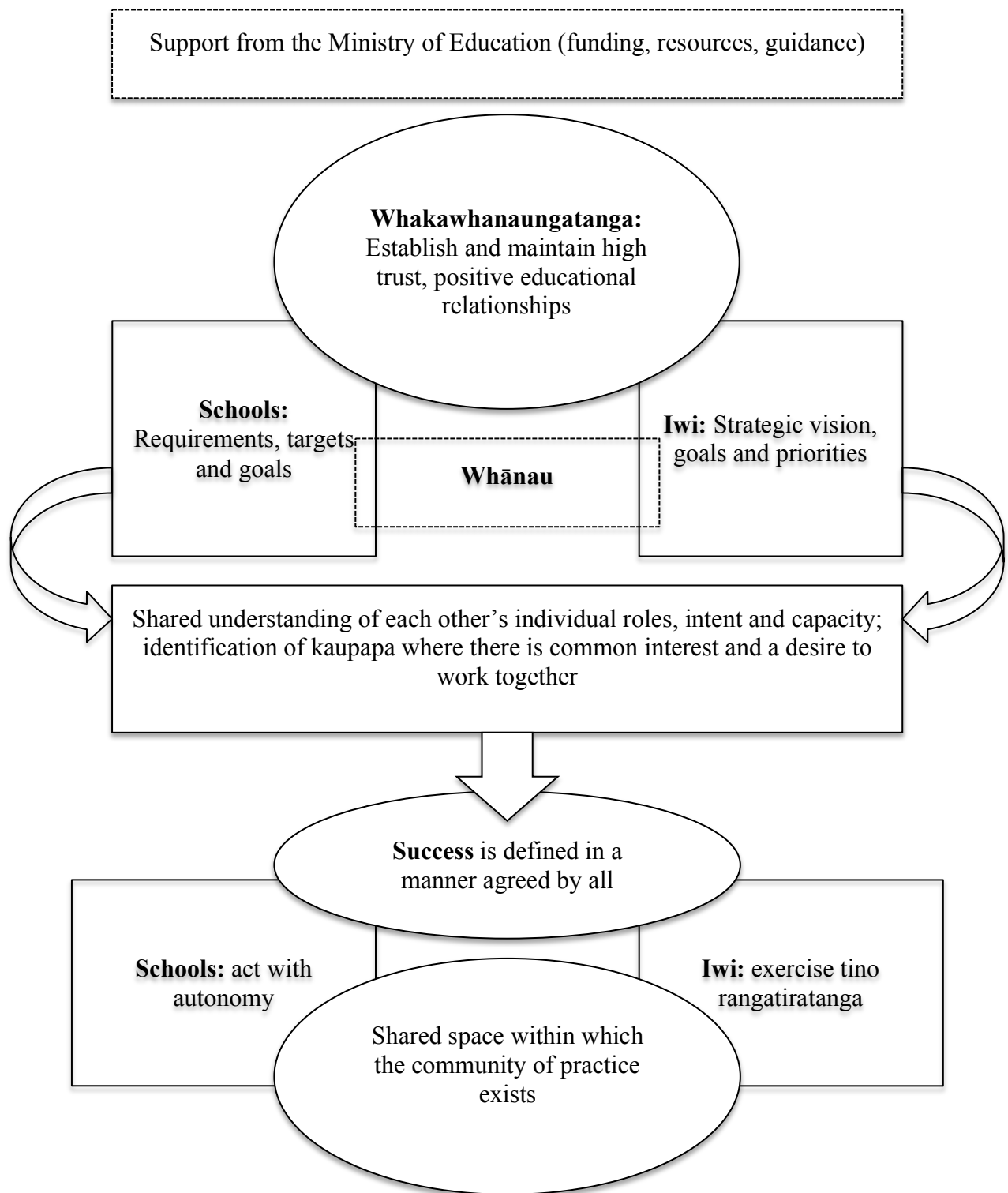


Figure 7.5: Key Features of Effective Iwi-School Communities of Practice

7.8 Recommendations

This research contributes to what is known about the optimal conditions, processes and drivers supporting effective iwi-school communities of practice. While each iwi and school setting is unique and has challenges based on capacity, demand and leadership, prioritising effort and investment in these key areas will support educationally-powerful relationships and ways of working. This research supports each community of practice to develop its own terms of reference, affected by what it is trying to achieve, its locality and what its partners are able and willing to contribute. Prior to entering into a community of practice, it is recommended that stakeholders consider the following.

Ministry of Education, consider:

- Greater investment in learning from effective iwi-school community of practice models, with a particular emphasis on transferability and clustering of communities with similar needs and aspirations.
- Alternative funding models to support the establishment of iwi-school communities of practice, with initial investment and time allocations for relationship building.
- More opportunities be created for iwi to share with each other their educational endeavours, to allow greater transferability and cross-pollination of ideas based on current successes.
- Increasing funding to iwi with many schools, or large geographical areas, to enable the establishment of meaningful relationships with schools within their tribal boundaries.
- Regular collection of iwi perspectives on the quality of the relationship with the Ministry, and sufficiency of funding. Suggest the use of non-Ministry-based researchers so that there is no perceived bias affecting funding.
- Cross-agency support of whānau-based education models that bring iwi and schools together, such as Whānau Ora and the Ministry of Social Development.
- Profiling of successful models, such as Wai Study Help, to allow different iwi and schools to consider alternative models that may be transferable to their settings.

- Providing professional development for current and emerging school leaders to support with knowledge and skills, to engage with iwi education leaders in culturally-appropriate ways.

Iwi partners, consider:

- Greater investment in publishing key education priorities and aspirations, and making this information available to schools, either online or through regular fora.
- Identifying key individuals in communities wanted to develop and support educational drivers. This will provide a stronger iwi mandate, ensure alignment with iwi priorities and aspirations and help build iwi capacity in education.
- Building relationships with other iwi to increase awareness of what each iwi is doing in the education field. Investigate opportunities that may have transferable merit to other iwi settings.
- Making definitions of Māori student success available so that it can be communicated to schools, particularly when developing graduate profiles.
- Ways of endorsing other providers, including whānau able to facilitate particular initiatives using a communities of practice model that can help achieve iwi goals.

Schools and school leaders, consider:

- That the Ministry of Education does not distribute its funding and resources equally across iwi for educational purposes; indeed, some iwi receive no funding.
- Investing in researching school history and narrative, particularly as it relates to the school's Māori community and location.
- Acknowledging iwi and whānau sources of cultural authority, regardless of accomplishments within Western education systems.
- Strengthening relationships with iwi and mana whenua.
- Designing and developing culturally responsive curricula informed by local histories and iwi knowledge.
- Seeking opportunities to build relationships first with mana whenua, especially guidance on who from the Māori community could provide further guidance should the iwi not have the capacity for ongoing regular communication. Focus relationships on iwi aspirations before embarking on interaction to fulfil school requirements.

The findings from each of the three puna kōrero suggest that if schools and iwi work together as communities of practice, students are more likely to participate in culturally responsive curricula, and this will contribute to improved Māori student outcomes. In addition to achieving better academic outcomes *viz-a-viz* the education system, there is a greater likelihood that students will also demonstrate knowledge and skills cognisant with the more expansive definition of success contributed to by whānau and iwi. This includes place-based understanding of local Māori and iwi histories, Māori language and a strong positive sense of identity as Māori and iwi members.

As a mother of five bilingual Māori children, I appreciate the need for whānau voices in schooling and the struggles sometimes experienced when trying to influence improvements and opportunities for one's own children. As a professional who has worked with iwi, schools and the Ministry of Education, I appreciate the parameters and priorities of each, but especially recognise the opportunities available if the three entities respect and acknowledge both iwi and Māori knowledge, and are able to work together to support Māori student success.

If the education systems are sincere about expressing equity, then there must be other forms of curricula, other sources of cultural authority than those socially privileged. This is only possible when iwi, as the repositories of cultural knowledge, have the opportunity to contribute in meaningful ways to school decision making, curriculum design and content. Evidence from the three puna kōrero indicates that a community of practice approach is a viable way of achieving this. In the first instance, it caters to whakawhanaungatanga and relationship building, creating better understandings about each party's aspirations and priorities. Second, a community of practice approach provides a forum for ongoing discussion and shared planning. Finally, it creates an opportunity for the development of a shared vision and monitoring of success. Finally, evidence from the three puna kōrero highlight that educating a child in isolation from community is an antiquated belief that denies shared responsibilities. Communities of practice provide the opportunity for schools to increase iwi, and in turn whanau, involvement in education. This allows for curricula to be enriched by local knowledge

and histories, and students to receive an education more likely to affirm their identity, language and culture as Māori and iwi members.

I began this research as the English teacher at TKKM o Te Whānau Tahī, and I end as Principal of the school. As I work through some of the tasks on my desk—from routine administration to complex negotiations with welfare agencies and the Police—I think back to my conversation with Tamahou, with which I began this thesis. He suggested that the boys in his class were more likely to end up in prison than university. It should be acknowledged that better education for Māori involves the continual addressal of multiple, complex issues. Some are poverty-related, others endemic social issues prevalent in the Māori community, as well as in others. There is an ongoing and multifaceted struggle in this regard. The framework outlined in this concluding chapter suggests ways in which schools and iwi can work together to ensure that university is the more likely outcome. It might also be adapted to address some other complex issues in the education of our tamariki. There are other boys, other tamariki ahead of us. It is their faces that encourage us to find better ways of ensuring their educational success.

Glossary of Māori Words

- ahi kā: ‘the well-lit fires of the home area’
- ako: high quality teaching and learning, reciprocal learning
- Aotearoa: New Zealand
- aroha: love and compassion
- haka: war dance
- hapū: sub-tribe
- iwi kāinga
- iwi: Māori tribal authorities
- iwitanga: tribal identity and cultural practices
- kaiako: teacher
- kaitiaki: guardian
- kaitiakitanga: guardianship
- Kaiwhakahaere: National Coordinator
- kanohi ki te kanohi: face-to-face (as a form of communication)
- kanohi kitea: the seen face
- kapahaka: Māori performing arts
- karakia: blessing, prayer, incantation, benediction
- kaumatua: elders
- kaupapa: issue, topic of significance
- kawa: ways of doing things
- koha: gift
- kōhanga Reo: Māori language nest/pre-school
- kōrero: narrative, story, message
- kura ākonga: students of the kura kaupapa Māori
- kura kaupapa Māori: Māori immersion schooling, a school in which the main language of instruction is Māori, and all aspects of operation and delivery are from a Māori worldview
- kura: school
- mana whenua: local people with tribal authority
- mana: potential power and prestige

- manaakitanga: caring and respecting others
- manuhiri: guests
- Māori: the Indigenous people of New Zealand
- marae: a local centre owned by tribal people with a meeting house
- mata waka: people from tribes located in other areas
- mātauranga: knowledge
- mihi: introductory speeches
- mihimihi: personal introductions
- Mōkai Pātea: an iwi name
- mokopuna: children, descendants
- Ngā Manu Kōrero: Māori speech competitions
- Ngā Puhī: an iwi name
- Ngaati Whanaunga: an iwi name
- Ngāi Tahu: an iwi name
- Ngāi Tahutanga: cultural beliefs and practices of Ngāi Tahu origin
- Ngāi Tai: an iwi name
- Ngāi Te Ohuake: an iwi name
- Ngāi Tūāhuriri: one of the 18 rūnanga that comprise Ngāi Tahu
- Ngāti (also Ngaati and Ngati): a prefix used before the name of a tribal group
- Ngāti Awa: an iwi name
- Ngāti Hauiti: an iwi name
- Ngāti Kahungunu: an iwi name
- Ngāti Keri: an iwi name
- Ngāti Mahuta: an iwi name
- Ngāti Maniapoto: an iwi name
- Ngāti Porou: an iwi name
- Ngāti Tamakopiri: an iwi name
- Ngāti Wairere: an iwi name
- Ngāti Whātua: an iwi name
- Ngāti Whitikaupeka: an iwi name
- Ngatiwai: an iwi name
- Pākehā: European settlers to New Zealand

- pānui: notice
- papatipu rūnanga: tribal council
- pēpēha: tribal formulaic saying
- pono: true, truth
- poroporoaki: farewells, closing remarks
- pōtiki: the last-born child in a family
- pōwhiri: formal ceremony of welcome
- puna kōrero: comprised of ‘puna’—spring, pool of water—and ‘kōrero’—narrative, story, message
- puna: spring, pool of water
- rangatiratanga: sovereignty, personal autonomy and leadership
- raru: problem, issue
- Reo Māori/ Te Reo Māori: the Māori language
- rohe: boundary, tribal areas
- rūnanga: tribal council
- Tainui: an iwi name
- taiwhenua: permanent home, land or district
- takiwā: tribal boundary, district
- tamariki: children, students
- Tane: name of a significant Māori ancestor said to be the progenitor of mankind, forests and forest creatures
- tangata whenua: local Māori
- tapu: restricted, sacred
- te ao Māori: the Māori world
- Te Kauhua: ‘the supports of the waka’
- Te Puna Mātauranga: an iwi name
- Te Reo Māori: Māori language
- Te Reo Pākehā: New Zealand English language
- Te Rūnanga o Ngāi Tahu: Ngāi Tahu tribal corporation
- Te Wai Pounamu: the South Island
- Te Whānau Apanui: an iwi name
- Te Whariki: the New Zealand early childhood education curriculum document

- tikanga: customary values and practices; validation of Māori language, culture and knowledge
- tuakana-teina: an elder sibling, younger sibling relationship, used to describe the sharing of knowledge between older and younger students
- Tūhoe: an iwi name
- Tūhoetanga: Tūhoe identity, language and culture
- tumuaki: Principal
- tūpuna/tuupuna: ancestor
- Tūwharetoa: an iwi name
- waiata: song
- waka: tribal canoe, founding canoe
- wānanga: educational gatherings, learning sessions
- whaea: an affectionate salutation used with female teachers, similar to Mrs or Ms
- Whaingaroa: an iwi name
- whakaaro Māori: Māori ways of thinking
- whakaaturanga: presentations
- whakapapa: ancestral ties
- whakataukī: proverb
- whakawhanaungatanga: nurturing relationships with others
- whakawhitiwhiti kōrero: dialogical exchange
- whānau: family, extended family
- whanaungatanga: relationships
- whānui: wide, extended (referring to familial connections), all membership
- whenua: land

List of Abbreviations

asTTle	assessment tools for teaching and learning
CBLI	Community Based Language Initiatives
CCNZ	Church College of New Zealand
ECE	early childhood education
ERO	Education Review Office
HIS	Henderson Intermediate School
IEP	Individual Education Plan
IMER	Iwi Māori Education Relationships
L1	first language
L2	second language
MoU	Memorandum of Understanding
MP	Mōkai Pātea
NC	National Coordinator
NCEA	National Certificate of Educational Achievement
NICE	Native Indian Centred Education Program
NKII	Ngāti Kahungunu Iwi Incorporated
NZCER	New Zealand Council for Educational Research
NZQA	New Zealand Qualifications Authority
OECD	Organisation for Economic Co-operation and Development
PAT	Progressive Achievement Test
PLD	Professional Leadership and Development
TAS	Taihape Area School
TEA	Tūhoe Education Authority
TKKM o Te Whānau Tahī	Te Kura Kaupapa Māori o Te Whānau Tahī
TRONT	Te Rūnanga o Ngāi Tahu

References

- Alderson, J. C. (1984). Reading in a foreign language: A reading problem or a language problem? In J. C. Alderson & A. H. Urquhart (Eds.), *Reading in a foreign language* (pp. 1–27). London: Longman.
- Alton-Lee, A. (2003). *Quality teaching for diverse students in schooling: best evidence synthesis*. Wellington, NZ: Ministry of Education.
- Anyon, J. 2005. *Radical possibilities: public policy, urban education and a new social movement*. London: Routledge.
- Apple, M. (1993). The politics of official knowledge: does a national curriculum make sense? *Teachers College Record*, 95(2), 222–241.
- Belgarde, M. J., Mitchell, R. D., & Arquero, A. (2002). What do we have to do to create culturally responsive programs?: The challenge of transforming American Indian teacher education. *Action in teacher education*, 24(2), 42-54.
- Benton, R. A., New Zealand Council for Educational Research & New Zealand Royal Commission on Social Policy (1987). *How fair is N.Z. education?* Wellington, NZ: Royal Commission on Social Policy.
- Berryman, M. & Bishop, R. (2011). Culturally Positive Relations. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion*. South Yarra, Aus.: Palgrave MacMillan.
- Berryman, M., Kerr, L., Macfarlane, A. H., Penitito, W. & Smith, G. H. (2012). Education for Maori: Context for our proposed audit work until 2017. Wellington, NZ: Office of the Auditor General.
- Biddulph, F., Biddulph, J. & Biddulph, C. (2003). *The complexity of community and family influences on children's achievement in New Zealand: Best evidence synthesis*. Wellington, NZ: Ministry of Education.
- Bishop, R. (1998). Freeing ourselves from neo-colonial domination in research: A Māori approach to creating knowledge. *Qualitative Studies in Education*, 11, 199–219.
- Bishop, R. (2005). Freeing ourselves from neocolonial domination in research: a kaupapa Māori approach to creating knowledge. In N. K. Denzin & Y. S. Lincoln (Eds.), *The SAGE handbook of qualitative research* (3rd ed., pp. 109-138). Thousand Oaks, CA: Sage.

- Bishop, R., Berryman, M. & Richardson, C. (2002). Te Toi Huarewa: Effective teaching and learning in total immersion Maori language educational settings. *Canadian Journal of Native Education*, 26(1), 44–61.
- Bishop, R. & Glynn, T. (2003). *Culture counts: changing power relations in education*. London: Zed Books.
- Bogdan, R. & Biklen, S. K. (2007). *Qualitative research for education: an introduction to theories and methods* (5th ed.). Boston, MA: Pearson A & B.
- Bottrell, D. (2011a). Learning through community development projects. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 125-139). Sydney, Aus.: Palgrave MacMillan.
- Bottrell, D. & Goodwin, S. (2011b). Contextualising schools and communities. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 1-20). Sydney, Aus.: Palgrave MacMillan.
- Bottrell, D. & Goodwin, S. (2011c). School-community engagement: beyond neoliberalism. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 282-294). Sydney, Aus.: Palgrave MacMillan.
- Bottrell, D. & Goodwin, S. (2011e). Schools, communities and the achievement turn: The neoliberalisation of equity. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 22-37). Sydney, Aus.: Palgrave MacMillan.
- Bull, A., Brooking, K., Campbell, R. & New Zealand Council for Educational Research. (2008). *Successful home-school partnerships*. Wellington, NZ: Ministry of Education.
- Bull, C. (2005). *Te Kauhua Phase 2 Summary Report of the Te Kauhua Maori Mainstream Project. Te Kauhua, Te Tere Auraki*. Retrieved from <http://tetereauraki/Te-Kauhua/Phase-2/Report-summary>
- Carkeek, L., Davies, L. & Irwin, K. (1994). *What happens to Maori girls at school?: An ethnographic study of the school-based factors affecting the achievement of Maori girls in immersion, bilingual and mainstream primary school programmes in the Wellington Region: summary report*. Wellington, NZ: Ministry of Education.
- Castagno, A. & Brayboy, B. (2008). Culturally responsive schooling for indigenous youth: A review of the literature. *Review of Educational Research*, 78(4), 941–993.

- Chamberlain, M. (2007). *Reading literacy in New Zealand: an overview of New Zealand's results from the progress in international literacy study (PIRLS) 2005/2006*. Retrieved from http://www.educationcounts.govt.nz/publications/series/2539/pirls_0506/34905/15
- Chase, N. & Transom, N. (2011). *Te Kauhua Phase 4—Report to Ministry of Education, Milestone 3: Taihape Area School*. Unpublished Report.
- Churchwood, F. (1991). *Arahou: 'the family model'. the family group model as a pedagogical intervention in Māori schooling crises*. Unpublished Master of Philosophy in Education thesis. University of Auckland, Auckland, NZ.
- Clay M.M. 1993. *An observation survey of early literacy achievement*. Auckland, NZ: Heinemann Education
- Coleman, J. (1987). Families and schools. *Educational Researcher*, 16(6), 32–38.
- Connell, R. (2011). *Confronting equality: Gender, knowledge and global change*. Sydney, Aus.: Allen and Unwin.
- Cooper, G. (2008). Tawhaki and Māui: Critical literacy in indigenous epistemologies. *Critical Literacy: Theories and Practices*, 2(1), 37–42.
- Crossley, N. (2004) On Systematically distorted communication: Bordieu and the socio-analysis of publics. *The Sociological Review*, 52(s1), 88-112.
- Cummins, J. (1991). Interdependence of first and second language proficiency in bilingual children. In E. Bialystok (Ed.), *Language processing in bilingual children* (pp. 70–79). Cambridge, UK: Cambridge University Press.
- Davis, B., Sumara, D. J. & Luce-Kapler, R. (2008). *Engaging minds: changing teaching in complex times* (2nd ed.). New York, NY: Routledge.
- Demmert Jr, W. G., & Towner, J. C. (2003). A Review of the Research Literature on the Influences of Culturally Based Education on the Academic Performance of Native American Students. Final Paper.
- Department of Education and Training, N. (2003). *Quality teaching in NSW public schools*. Sydney, Aus.: Professional Support and Curriculum Directorate.
- Deloria, V., & Wildcat, D. (2001). Power and place. *Indian education in America*. Golden, CO: Fulcrum.
- Durie, M. (2001). *A framework for considering maori educational advancement*. Paper presented at the Hui Taumata Matauranga, Turangi, New Zealand.

- The Education Act 1989. Retrieved from <http://www.legislation.govt.nz/act/public/1989/0080/latest/whole.html>
- Ministry of Education Education Counts. (2013). *Education Counts: Iwi data collection and use*. Retrieved from http://www.educationcounts.govt.nz/data-services/collecting-information/code_sets/iwi_data__collection_and_use
- Education Review Office. (2008). *Partners in learning: Schools' engagement with parents, whānau and communities*. Wellington, NZ: Author.
- Education Review Office. (2009). *TKKM o Te Whanau Tahi 29/06/09*. Retrieved from <http://www.ero.govt.nz/Early-Childhood-School-Reports/School-Reports/TKKM-O-Te-Whanau-Tahi-29-06-2009/Future-Action>
- Egger, D. (2010). *Once upon a school: Dave Eggers' TED Prize wish on TED.com*. Retrieved from http://blog.ted.com/2008/03/18/dave_eggers/
- Elliott-Hohepa, A., Bruce-Ferguson, P. & Piggot-Irvine, E. (2009). *Te Kauhua Phase 3 Evaluation*. Unpublished evaluation report completed for the Ministry of Education. Unitec New Zealand: Te Whare Wananga o Wairaka, Auckland, New Zealand.
- Flockton, L. & Crooks, T. (2006). *Writing: Assessment results 2006*. Dunedin, New Zealand: Educational Assessment and Research Unit, University of Otago.
- Freebody, K., Freebody, P. & Maney, B. (2011). Relating schools and communities. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 66-79). Sydney, Aus.: Palgrave MacMillan.
- Glynn, T., Berryman, M., Bidois, P., Atvars, K., Duffull, T. & Horne, J. (1997). Involving children in research the hei awhina mātua research project. *Childrenz Issues: Journal of the Children's Issues Centre*, 1(1), 37–43.
- Gorinski, R. (2010). *Te Kauhua Phase 3 Case Studies*. Unpublished report prepared for the Ministry of Education. Wellington, New Zealand.
- Gorinski, R. & Shortland-Nuku, C. (2007). *Building innovative communities of professional learning: A leadership practice challenge*. Paper presented at the 8th World Convention of the International Confederation of Principals (ICP) Conference April 2007, Auckland, New Zealand.
- Grace, W. (2005). *He māpuna te tamaiti: Māori ecologies to support the child*. Unpublished paper presented to the Commentary Group on the NZCF Key

- Competencies, commissioned by the Ministry of Education, Wellington, New Zealand.
- Greenwood, J. & Wilson, A. (2006) *Te Mauri Pakeaka: a journey into the third space*. Auckland, NZ: Auckland University Press.
- Greenwood, J. (2011). Aesthetic learning, and learning through the aesthetic. In S. Schonmann (Ed.), *Key concepts in theatre/drama education* (pp. 47–52). Rotterdam, Netherlands: Sense.
- Greenwood, J. & Te Aika, L. H. (2010). *Hei taurira: teaching and learning success for Māori in tertiary settings*. Wellington, NZ: Ako Aotearoa.
- Groundwater-Smith, S. (2011). Connecting to community: a two-way street. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 920-106). Sydney, Aus.: Palgrave MacMillan.
- Hattie, J. (2003). *Presentation to Knowledge Wave 2003: The Leadership Forum: New Zealand Education Snapshot*. Retrieved from <http://users/teacher/download/john%20hattie.pdf>
- Hayes, D., Mills, M., Christie, P. & Lingard, B. (2006). *Teachers and schooling making a difference: Productive pedagogies, assessment and performance*. Sydney, Aus.: Allen & Unwin.
- Hemara, W. (2000). *Māori pedagogies*. Wellington, NZ: New Zealand Council for Educational Research.
- Henderson, A. & Mapp, K. (2002). *A new wave of evidence: the impact of school, family and community connections on student achievement*. Austin, TX: Southwest Educational Development Laboratory.
- Henderson Intermediate School (2014). *Henderson Intermediate School website*. Retrieved from <http://www.hendersonint.school.nz/Site/Home.ashx>
- Hills, J., Le Grand, J. & Piachaud, D. (Eds.) (2002). *Understanding social exclusion*. Oxford, UK: Oxford University Press.
- Kana, F. & Tamatea, K. (2006). Sharing, listening, learning and developing understandings of kaupapa Maori research by engaging with two Maori communities involved in education. *Waikato Journal of Education*, 12, 9–20.
- Kara, E., Gibbons, V., Kidd, J., Blundell, R., Turner, K. & Johnstone, W. (2011). Developing a kaupapa Maori framework for Whanau Ora. *AlterNative: An International Journal of Indigenous Peoples*, 7(2), 100–110.

- Kuhn, L. (2008). Complexity and educational research: A critical reflection. *Educational Philosophy and Theory*, 40(1), 177–189.
- Klug, B. 2011. “Daring to Teach: Challenging the Western Narrative of American Indians in the Classroom.” In *White Teachers / Diverse Classrooms*, 2nd ed., eds. J.G. Landsman & C.W. Lewis. Sterling, VA: Stylus. Lacey, C., Huria, T., Beckert, L., Gilles, M. & Pitama, S. (2011). The hui process: A framework to enhance the doctor-patient relationship with Maori. *The New Zealand Medical Journal (online)*, 124(1347), 72–78.
- Lai, M., McNaughton, S., Amituanai-Tolosa, M., Turner, R. & Hsiao, S. (2009). Sustained acceleration of achievement in reading comprehension: the New Zealand experience. *Reading Research Quarterly*, 44(1), 30–56.
- Lupton, R. (2005). Social justice and school improvement: improving the quality of schooling in the poorest neighbourhoods. *British Educational Research Journal*, 31(5), 589–604.
- Lynch, D. (2011). Refugee children, schools and communities. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp. 80-91). Sydney, Aus.: Palgrave MacMillan.
- Macfarlane, A. (2007). *Discipline, democracy and diversity: dealing with students with behaviour difficulties*. Wellington, NZ: NZCER.
- Macfarlane, A. (2012). *Feedback letter to WSH and TKKM o Te Whānau Tahi*. Unpublished letter from the University of Canterbury. Christchurch, New Zealand.
- Macfarlane, A., Glynn, T., Grace, W., Penetito, W. & Bateman, S. (2008). Indigenous epistemology in a national curriculum framework? *Ethnicities*, 8, 102–127.
- Macfarlane, A. & Macfarlane, S. (2011). Schooling as a cultural mission. In D. G. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp.108-124). Sydney, Aus.: Palgrave MacMillan
- Macfarlane, A. H. & New Zealand Council for Educational Research (2004). *Kia hiwara! Listen to culture : Maori students’ plea to educators*. Wellington, NZ: New Zealand Council for Educational Research.
- Manning, R., Macfarlane, A., Skerrett, M., Cooper, G., De Oliveira, V., & Emery, T. (2010). A New Net To Go Fishing: Messages from International Evidence-Based

- Research and “Kaupapa” Māori Research. *Australian Journal of Indigenous Education*, 40, 92-102.
- Mack, E., Augare, H., Cloud-Jones, L., David, D., Gaddie, H., Honey, R., ... Wippert, R. (2012). Effective practices for creating transformative informal science education programs grounded in Native ways of knowing. *Cultural Studies of Science Education* 7(1), 49-70.
- May, S. & Hill, R. (2005). Maori-medium education: current issues and challenges. *The International Journal of Bilingual Education and Bilingualism*, 8(5), 377–403.
- May, W. (2008). Participatory dialogue and participatory learning in a discussion-based graduate seminar. *Journal of Literacy Research*, 40, 220–249.
- McWilliams, M. S., Maldonado-Mancebo, T., Szczepaniak, P. & Jones, J. (2011). Supporting Native Indian preschoolers and their families: family-school-community partnerships in young children. *Young Children*, November 2011, 34-40.
- Mead, S. M. (2003). *Tikanga Maori: living by Maori values*. Wellington, NZ: Huia Publishers.
- Meaney, T. (2000). *Ethnographic case study of a community-negotiated mathematics curriculum development project*. Unpublished doctoral dissertation, University of Auckland, Auckland, New Zealand.
- Merriam, S., Johnson-Bailey, J., Lee, M., Kee, Y., Ntseane, G. & Muhamad, M. (2001). Power and positionality: negotiating insider/outsider status within and across cultures. *International Journal of Lifelong Education*, 20(5), 405-416.
- The Education Act, s60A (1989). *National Administration Guidelines Notice*. Retrieved from <http://www.minedu.govt.nz/theMinistry/EducationInNewZealand/EducationLegislation/TheNationalEducationGuidelinesNEGs.aspx>
- Ministry of Education (1996). *Te Whāriki: he whāriki mātauranga mō ngā mokopuna o Aotearoa : Early childhood curriculum*. Wellington, NZ: Author.
- Ministry of Education (2007a). *The New Zealand Curriculum*. Wellington, NZ: Learning Media.
- Ministry of Education (2007b). *Request for proposals with respect to evaluation of Te Kauhua Phase 3: proposal specification*. Wellington, NZ: Author.

- Ministry of Education (2008a). *Ka Hikitia: managing for success, Māori education strategy, 2008–2012*. Wellington, NZ: Author.
- Ministry of Education (2008b). *New Zealand Schools: Ngā Kura O Aotearoa: A Report on the Compulsory Schools Sector in New Zealand 2007*. Wellington, NZ: Author.
- Ministry of Education (2008c). *Te Marautanga o Aotearoa*. Wellington, NZ: Learning Media.
- Ministry of Education (2009a). *Learning foundations for Maori adults: literacy, language and numeracy research*. Wellington, NZ: Author.
- Ministry of Education (2009b). *National administration guidelines*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/PolicyAndStrategy/PlanningReportingRelevantLegislationNEGSAndNAGS/TheNationalAdministrationGuidelinesNAGs.aspx>
- Ministry of Education (2009c). *Statement of Intent 2009–2014*. Retrieved from <http://www.minedu.govt.nz/theMinistry/PublicationsAndResources/StatementOfIntent/SOI2009.aspx>
- Ministry of Education (2009d). *Te Aho Arataki Marau mō te Ako i Te Reo Māori–kura auraki/Curriculum guidelines for teaching and learning Te Reo Māori in English-medium schools: years 1–13*. Wellington, NZ: Learning Media.
- Ministry of Education. (2009e). *Te Kauhua Phase 3. Te Kauhua, Te Tere Auraki*. Retrieved from <http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-3>
- Ministry of Education (2010a). *National administration guidelines*. Retrieved from <http://www.minedu.govt.nz/NZEducation/EducationPolicies/Schools/PolicyAndStrategy/PlanningReportingRelevantLegislationNEGSAndNAGS/TheNationalAdministrationGuidelinesNAGs.aspx>
- Ministry of Education (2010b). *Tū Rangatira: Māori medium educational leadership*. Wellington, NZ: Author.
- Ministry of Education (2010c). *Te piko o te mahuri, tera te tipu o te rakau: Language and literacy in marae-based programmes: literacy, language and numeracy research*. Wellington, NZ: Author.
- Ministry of Education (2011a). *Annual report 2011*. Retrieved from <http://www.minedu.govt.nz/theMinistry/PublicationsAndResources/AnnualReport/AnnualReport11.aspx>

- Ministry of Education (2011b). *Assessment tools for teaching and learning*. Wellington, NZ: Learning Media.
- Ministry of Education (2011c). Unpublished letter and briefing document for iwi signed by Karen Sewell, May 2011.
- Ministry of Education (2011d). *Collaboration for success: Individual education plans*. Wellington, NZ: Learning Media.
- Ministry of Education (2011e). *Funding provision agreement Ngāti Kahungunu and Te Kauhua Phase 4*. Unpublished funding agreement.
- Ministry of Education (2011f). *Te Kauhua national conference programme*. Unpublished conference programme. June-July 2011.
- Ministry of Education (2011g). *Whakapūmautia, papakōwhaitia, tau ana—grasp, embrace and realise: conducting excellent education relationships between the Ministry of Education and Iwi*. Retrieved from <http://www.vln.school.nz/file/download/876097>
- Ministry of Education (2013a). *Iwi education funding*. Unpublished Official Information Act Response. Wellington, NZ: Author.
- Ministry of Education (2013b). *Ka Hikitia: Accelerating Success*. Retrieved from <http://www.minedu.govt.nz/~media/MinEdu/Files/TheMinistry/KaHikitia/KaHikitiaAcceleratingSuccessEnglish.pdf>
- Ministry of Education, 2014. *Te Kauhua phase 3 case studies report*. Retrieved from <http://temangoroa.tki.org.nz/Stories/TK3-case-studies-report>
- Ministry of Social Development (2004). *Opportunity for all New Zealanders*. Retrieved from <http://www.msd.govt.nz/opportunity-for-all>
- Moll, L. C., Amanti, C., Neff, D. & Gonzalez, N. (1992). Funds of knowledge for teaching: using qualitative approach to connect homes to classrooms. *Theory into Practice*, 31(2), 132–141.
- New Zealand Council for Educational Research (1981). *Burt word reading test New Zealand revision*. Wellington, NZ: Lithoprint (NZ).
- New Zealand Council for Educational Research (2010). *PAT: Reading Comprehension and Vocabulary*. Retrieved from <http://www.nzcer.org.nz/tests/pat-reading-comprehension-and-vocabulary>
- New Zealand Parliament (2008). *Education (National Standards) Amendment Bill—first reading, second reading in committee*. Retrieved from

- http://www.parliament.nz/en-NZ/PB/Debates/Debates/e/4/a/49HansD_20081212_00001572-Education-National-Standards-Amendment-bill.htmZCER
- Ngaati Whanaunga Iwi Authority (2013). *Ngaati Whanaunga Iwi Authority Website*. Retrieved from <http://www.ngaatiwhanaunga.maori.nz/>
- Ngāi Tahu Development Corporation (2003). *Te Kete o Aoraki*. Christchurch: Ngāi Tahu Development.
- Ngāti Kahungunu Iwi Incorporated (2002). *Ngāti Kahungunu knowledge wave workshop summary*. Unpublished paper presented at the Ngāti Kahungunu Knowledge Wave Conference September 2002. Hastings, NZ: Author.
- Ngāti Kahungunu Iwi Incorporated. (2013). *Home page*. Retrieved from <http://www.kahungunu.iwi.nz/>
- Ngāti Kahungunu Iwi Incorporated & Tomlins-Jahnke, H. (2003). *Ko te Amorangi ki mua: Ngāti Kahungunu Iwi Mātauranga plan 2003–2005*. Retrieved from <https://www.yumpu.com/en/document/view/30513733/matauranga-strategy-ngati-kahungunu-iwi-incorporated>.
- O'Regan, H. (2001). *Ko Tahu, ko au: Kāi Tahu tribal identity*. Christchurch, NZ: Horomaka Publishing.
- O'Sullivan, J. & Mills, C. (2009). The Maori cultural institution of hui: when meeting means more than a meeting. *Communication Journal of New Zealand*, 10(2): 18–39.
- Orange, C. (1987). *The Treaty of Waitangi*. Wellington: Allen & Unwin
- Organisation for Economic Co-operation and Development (2001). *Knowledge and skills for life: first results from PISA 2000*. Paris: OECD.
- Paradise, R. & de Haan, M. (2009). Responsibility and reciprocity: social organisation of mazahua learning practices. *Anthropology and Education Quarterly*, 40(2), 187–204.
- Peace, R. (2001). Social exclusion: a concept in need of definition? *Social Policy Journal of New Zealand*, 16, 17–35.
- Pearce, C., Crowe, C., Letendre, M., Letendre, C. & Baydala, S. (2005). Mother Earth's Children's Charter School in Canada: Imagining a story of school. *International Focus*, 81(6), 343–348.

- Pearson, D. (1990). *A dream deferred: the origins of ethnic conflict in New Zealand*. Wellington, NZ: Allen & Unwin.
- Penetito, W. (2010). *What's Māori about Māori education?* Wellington, NZ: Victoria University Press.
- Pere, R. R., Nicholson, N. & Ao Ako Learning New Zealand (1991). *Te wheke: A celebration of infinite wisdom*. Gisborne, NZ: Ao Ako Global Learning New Zealand.
- Peters, M. L. (1970). *Success in spelling*. Cambridge, UK: Institute of Education.
- Purdie, N., Reid, K. & Buckley, S. (2011). Literacy learning: what works for young indigenous students? Lessons from the longitudinal literacy and numeracy study for indigenous students. *Literacy learning: the middle years*, 19(3), 51–59.
- Reilly, C. (2010). Participatory case study. In A. Mills, G. Durepos & E. Wiebe (Eds.), *Encyclopaedia of Case Study Research* (pp. 659–662). Thousand Oaks, CA: Sage.
- Robinson, V. M., Hohepa, M. K. & Lloyd, C. (2009). *School leadership and student outcomes: identifying what works and why : best evidence synthesis iteration (BES)*. Wellington, NZ: Ministry of Education.
- Salmond, A. (2004). *Hui: a study of Maori ceremonial gatherings*. Auckland, NZ: Reed.
- Shivan, S. V. (1999). *An ethnographic inquiry into the empowerment of Maori families within a mainstream early childhood setting*. Unpublished Master's Thesis, University of Canterbury, Christchurch, New Zealand.
- Smith, C. (2005). *Henderson Intermediate School, Auckland*. Retrieved from <http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-2/Reflections/Henderson-Intermediate>
- Smith, G. H. (1992). *Tāne-nui-ā-rāngi's legacy: Propping up the sky: Kaupapa Māori as resistance and intervention*. Paper presented at the New Zealand Association for Research in Education/Australian Association for Research in Education Joint Conference, Deakin University, Melbourne, Australia. Retrieved from <http://www.swin.edu.au/aare/conf92/SMITG92.384>
- Smith, L. T. (1999). *Decolonizing methodologies: Research and indigenous peoples*. London & Dunedin, NZ: Zed Books & University of Otago Press.
- Smith, L. T. (2012). *Decolonizing methodologies: research and indigenous peoples* (2nd ed.). London & New York, NY: Zed Books & Palgrave Macmillan.

- Smyth, J., Angus, L., Down, B. & McInerney, P. (2009). *Activist and socially critical school and community renewal: social justice in exploitive times*. Rotterdam: Sense Publishers.
- Statistics New Zealand (2013a). *2013 census quickStats about Maori*. Retrieved from <http://www.stats.govt.nz/Census/2013-census/profile-and-summary-reports/quickstats-about-maori-english/population.aspx>
- Statistics New Zealand (2013b). *Census information by variable*. Retrieved from <http://www.stats.govt.nz/Census/2013-census/info-about-2013-census-data/information-by-variable/iwi.aspx>
- Statistics New Zealand (2014). *People and Communities*. Retrieved from http://www.stats.govt.nz/browse_for_stats/people_and_communities.aspx
- Sutherland, D. & Macfarlane, A. (2012). *Letter of feedback to WSH and TKKM o Te Whānau Tahi*. Unpublished Letter from the University of Canterbury and Massey University.
- Tahuri, B. J. (2005). *Kaipara College, Henderson. Phase 2 reflections, Te Kauhua*. Retrieved from <http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-2/Reflections/Kaipara-College>
- Tahuri, B. J. (2007). *Literature review on the effective engagement of Māori families, whānau and Māori communities in mainstream education*. Unpublished Literature Review.
- Te Kura Māori (2010). *Exploring kura engagement strategies with whānau, iwi and kura in regards to marautanga-ā-kura: a research project for the Ministry of Education*. Wellington, NZ: Victoria University of Wellington.
- te Riele, K. (2011). Breaking down the sense of ‘us and them’ in a regional town. In D. Bottrell & S. Goodwin (Eds.), *Schools, communities and social inclusion* (pp.215-227). Sydney, Aus.: Palgrave MacMillan.
- Te Rūnanga Nui o Ngā Kura Kaupapa Māori (2008). *Te Aho Matua o Ngā Kura Kaupapa Māori and an Explanation in English*. Retrieved from https://nzccs.wikispaces.com/file/view/Supplement_TeAho32Feb08.pdf
- Te Rūnanga o Ngāi Tahu (1995). *Te Rūnanga o Ngāi Tahu Education Strategy*. Christchurch, NZ: Author.

- Te Rūnanga o Ngāi Tahu (2003). *Te Kete o Aoraki*. Retrieved from <http://ngaitahu.iwi.nz/wp-content/uploads/2013/06/TeKeteoAorakiAndMemorandumOfUnderstanding.pdf>
- Te Rūnanga o Ngāi Tahu (2013). *Ngāi Tahu website*. Retrieved from <http://ngaitahu.iwi.nz/te-runanga-o-ngai-tahu/>
- Telford, M. & May, S. (2010). PISA 2009: our 21st century learners at age 15. Wellington, NZ: Ministry of Education.
- Transom, N. & Chase, N. (2012). *Background information about Mōkai Pātea*. Unpublished report on behalf of the Mōkai Pātea Services Trust, Taihape.
- Tuuta, M. & Ministry of Education (2004). *Evaluation of the Te Kauhua Māori mainstream pilot project: Report to the Ministry of Education*. Wellington, NZ: Ministry of Education.
- Tūwharetoa Māori Trust Board (2013). *Tūwharetoa Māori Trust board website*. Retrieved from <http://tuwharetoa.co.nz/>
- United States Department of Education. (2001). *American Indian and Alaska Native education research agenda*. Washington, DC: Author.
- Waitangi Tribunal (1989). *Report of the Waitangi Tribunal on the te reo Māori claim (Wai 11)*. Wellington, New Zealand: Author.
- Waitangi Tribunal (1999). *The Wānanga capital establishment report*. Retrieved from <http://www.waitangi-tribunal.govt.nz/reports/viewchapter.asp?reportID=39e13093-2f4d-4971-aca0-28e811572755&chapter=4>
- Walker, R. (1990). *Ka whāwhai tonu mātou: struggle without end*. Auckland, NZ: Penguin Books.
- Walker, R. & Amoamo, J. (1987). *Nga tau tohetohe: years of anger*. Auckland, NZ: Penguin Books.
- Walker, S., Eketone, A. & Gibbs, A. (2006). An exploration of kaupapa Maori research, its principles, processes and applications. *International Journal of Social Research Methodology*, 9(4), 331–344.
- Wegner, E. (2008). Communities of practice: a brief introduction by Etienne Wegner. *Playcentre Journal*, Spring(133), 9–11.
- Westoby, P. & Morris, K. (2011). ‘Community as dialogue’ and ‘dialogical community development’ with(in) schools. In D. Bottrell & S. Goodwin (Eds.), *Schools*,

communities and social inclusion (pp. 140-156). Sydney, Aus.: Palgrave MacMillan.

Wilson, D. & Biddick, C. (2005). *Awatapu College, Palmerston North. Te Kauhua phase two reflections, Te Tere Auraki*. Retrieved from <http://tetereauraki.tki.org.nz/Te-Kauhua/Phase-2/Reflections/Awatapu-College>

Wylie, C. & Hogden, E. (2007). *Competent learners @ 16: Competency levels and development over time*. Wellington, NZ: Ministry of Education